THE CHURCHMAN.

VOL. XIII.—No. 48. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15. WHOLE NUMBER 672.

PUBLISHED FOR THE PROPRIETOR. NEW-YORK, SATURDAY, FEBRUARY 3, 1844. BY JAMES A. SPARKS, 109 NASSAU-ST. TERMS—$3 00 PER ANNUM IN ADVANCE.

POETRY.

For the Churchman.

PASSAGES OF THE INWARD OR CONTEMPLATIVE LIFE.

TAKEN FROM STORY.

PATMOS.—No. I.

Upon a lone and desert Isle
There knelt an aged banished man;
Upon his head was ninety years,
Upon his cheek were burning tears,
But in his mind a light that cheers,
A life prolonged beyond the mortal span.

Before him lay a molten sea,
Behind him soared a rocky spire;
But other thoughts his mind possessed,
His senses by their power oppressed,
Had sunk to deep and death-like rest.
Oh God! how burned his soul with heavenly fire.

At Matin Hour, he there had knelt—
The Third, had found him on his knees;
The Sixth, when Thou wast raised and bled;
The Ninth, what time Thou bowed Thy head;
The Vespers, when to earthy bed,
Thy broken corpse was borne for man's disease.

And first, Confession made with tears,
And groans, that penitential man,
And blows upon his breast he lays.
Next Meditation he essays,
Of Christ's dear Passion;—and with Praise
Adores the wisdom of the mighty plan.

To Contemplation next he turns,
To seek his life that's hid in God;
Without, he's lost, in void expanse;
Within, he feels Thee, God, advance—
His body sinks as in a trance,
And "in the Spirit"—Lo! his loving Lord.

His head, was white like wool,
His hair was white like snow,
His eyes were like a flame of fire,
His feet were like a brazen pyre,
His voice was like a tuned choir,
Of many waters, mingling sweet and low.

Aloft His glorious right hand held
The Stars of God—the mystic Seven;
From forth his mouth a two-edged sword,
And from His beaming countenance poured
A bright effulgence—all abroad;
As though the Sun illumed the cope of Heaven.

And when that loving man beheld
"The was and is and is to Come,"
The body of the Living Dead,
He sank upon his rocky bed,
As though his trembling soul had fled.
Jesu defend us! when thy hour shall come.

Advent. ⚓

WHAT CAN THE BISHOPS DO?

LETTER III.

To the Editor of "The London Times."

SIR,—Having in my former letters assigned some of the reasons why it is hopeless to expect that those who hold Church principles can ever be absorbed in either of those "fiercest and foolishest parties" by which our Church has been hitherto divided, I shall now revert to the position of the Anglo-Catholics.

I am ready to admit that there is a tendency in the generality of such persons to think too favorably of the Church of Rome; and we can hardly wonder at such being the case. It is part of our nature to desire sympathy and kindness; and if that sympathy and kindness which is denied by the High-and-Dry, as well as by the Evangelicals to those young persons whose object is holiness of life, be evinced towards them by the Romanists, there will of course, be an inclination to listen to any overtures which they may make: besides which, the example which the British Romanists exhibit at the present time of Christian courtesy and charity, devotion and learning, stands in fearful contrast with the intolerance and ignorance of the Evangelicals. There is always an inclination to judge of schools and parties by their fruits; and the fruits of a pseudo-evangelicalism, as exhibited in the *Standard* and the *Record*, and other journals of the party, are not such as to conciliate the affection of true Christians. The young and inexperienced may be pardoned for saying, "If *this* be Popery, and *that* be Protestantism, we shall prefer the former;" perhaps the cause of Protestantism was never more damaged than it has been by the popular Evangelicalism of the day. Then, again, we must observe that it is precisely to that class of mind, to the highly cultivated intellect and the ardent self-denying spirit of devotion which the Anglo-Catholic admires, that Romanism effectually addresses itself. It is with these and with the lower classes in Roman countries that it is influential. Where Romanism fails, it is with the middle-classes, who have received an education sufficient to perceive its great faults, and yet not so much cultivated as to convert those very faults into seeming excellences. In Romish countries you will generally find the middle classes infidel. They see, for example, that the worship of the Virgin and veneration of images is idolatry; and they have not the subtlety which explains away these evil practices, and makes them merely symbols of high and holy mysteries. They, therefore, come to the conclusion that all ritual observances, and Christianity itself, is useful for the ignorant, but that they themselves do not require it; and when they attend public worship, it is out of deference to the customs of their country, and as a mode of expressing their homage to the Supreme Being, whose existence, in common with the Deists, they acknowledge. With the bulk of the inferior clergy in Italy and Austria this is the case, as they often unblushingly admit even to a Protestant stranger. It is the blessing and glory of our own country that this class of persons are Christian; the glaring absurdities of the middle ages having been removed from our Church, their sense of propriety is not unnecessarily shocked, and religion appeals, as it ought to do, not only to their hearts, but also to the head. Here is the strength of the English Church: it is the Church for the ordinary semi-informed mind—that is, for the class of persons who receive a general education, and who are thinkers without being deep thinkers. The lower class of mind, the Sir Peter Lauries, the Ware Churchwardens, &c., are in all nations the same: they receive their religion by tradition, they support it by traditional arguments, they act as those before them acted mechanically; and they hate its opponents, real or imaginary, because they were hated by their fathers: their very fears they inherit as well as their knowledge. Sir Peter Laurie, &c., believe that all religion is Protestantism, though they know not what Protestantism means; and that the chief virtue of Protestantism consists in a hatred of Popery. The same class of mind in Romish countries considers all religion to consist in Romanism, and cannot understand how a man can be a Christian unless he be a Romanist. The lower class of mind in England is blind to the obliquities of pseudo evangelicalism, and in foreign lands to the absurdities of Romanism. But there is a higher class of mind—the mind, not of the many, but of the great—the mind which, whether it be right or wrong, loves to lose itself in sublime contemplation upon the mysteries of revelation, to hold converse with the unseen world, and having "sold all, to go on unto perfection." For this class of mind Rome holds out many temptations; she encourages it in its pursuit of what is high and holy, and in her cloisters offers facilities to those who are thus employed. And as the lower class of mind is too obtuse to detect the absurdities and idolatries of Rome, so this class of mind, the class of genius when applied to religion, is so subtle that by making distinctions and differences, by what may appear to some the splitting of hairs, those absurdities are converted into sublime notions, and what is in fact idolatry to the ignorant, is so explained as to cease to be idolatry to the enlightened. We may refuse to admit the special pleadings of Bossuet when he tries to prove that his Church is not idolatrous, but still we could hardly call him an idolater. In Romish countries this forms a deeply interesting school; in learning, in philosophy, in faith, hope, and charity they abound; they may be pitied for their errors, but they must be loved for their virtues. If the strength of our Church lies in the many ordinary minds that we bring to the foot of the cross, the strength of the Church of Rome lies in the mighty minds which she first enslaves to her system and then supports and sustains.

Now, it is to this class of mind, the aspirations of which the High-and-Dry would mock, and the low Evangelical is unable even to imagine, that Romanism is holding out the lure. Let it be clearly understood what our present danger is. It is not that the mass of the people will become Papists, for alas! they are more likely, through High-and-Dry coldness and the unchristian violence of Evangelicals, to become Infidels, but that the Romish party may be rendered fearfully powerful by the accession of all that is high in intellect and devoted in piety in Young England. The Romanists have the hearts of the lower orders in Ireland, and if they gain the intellect of England so far as it is earnestly given to religion, our rulers, ecclesiastical and civil, will have more to do than they wot of, and will rue the day when, instigated by a fierce and foolish faction, or to save themselves trouble, they urge those to go over to Rome whom they ought, at almost any sacrifice, to retain in the Church of England.

Nothing can be more absurd than to say that Church principles, as they are called—the principles of the Anglo-Catholic—lead to Rome. It may be said to be the case by unscrupulous controversialists to bring odium upon those whom by argument they cannot silence, but the fact is the very reverse. The fundamental difference between the Anglo-Catholic and the Evangelicals or Ultra-Protestants is this—that while the Evangelical asserts his religion to be the Bible, and the Bible only, interpreted by each man's private judgment, the Anglo-Catholic contends for the Bible as interpreted by the tradition of the Primitive Church, or the Bible as understood by those who retained the apostolic doctrine as confided by the Apostles themselves to the Churches they founded. Whenever this principle has been brought prominently forward since the Reformation, the Romanists have at first hailed it as a recognition of a doctrine of their Church; but as the Evangelical, when he asserts the right of private judgment, inconsistently insists that each private jndgment shall be in accordance with the judgment of his party, with equal inconsistency the Romanist both holds and denies the doctrine referred to—or rather, its application makes so powerfully against himself, that he retreats from it in controversy, and assumes a very different principle. If we refer to antiquity, although the private judgment of the Romanist deduces from our Lord's promises to St. Peter the doctrine of the Papal supremacy, we find that this doctrine was not held for at least the first four hundred years, and thus, by the High Church principle, Papal supremacy is rejected. So, when the principle is applied to transubstantiation, purgatory, the worship of saints, &c., as we are able to say when these doctrines were *not* held in the Church Catholic, by the High Church principle they must be rejected. And that this Anglo-Catholic method of meeting Romanism with a principle the justice of which the Romanists cannot consistently deny, since in reasoning with Protestants, *not* Anglo Catholics, they often adopt it, has succeeded, may be seen at once by the fact that the Romanists have, in their controversies with us, virtually renounced it. They have adopted the doctrine of developments, as is shown by the Bishop of Lincoln and others. They say, "We admit that these doctrines were not held in the primitive Church: but then the germs were there, and these have gradually developed themselves. We do not say that Romanism was in the primitive Church as it is now; it was only in the bud"—that is to say, the Romanists give up the argument, and shift their principle, adopting a new principle, to which the Anglo-Catholic is opposed. In short, the *Anglo*-Catholic has driven the *Roman* Catholic out of the field.

It is not from Church principles, then, that any danger is to be feared. The danger, I repeat it, is, that minds highly cultivated in theological science, finding no encouragement in the Church of England, their most sacred feelings slighted, and their most self-denying endeavors thwarted, may be allured, not by their principles, but by their affections, to the Church of Rome, and be followed by that large portion of the laity as well as the clergy who desire to indulge the sentiment of devotion, and to carry their devotional observances higher than has been usual with us during the last century; so that, to strengthen the Church of Rome, if care be not taken, there will be a large accession of intellectual power, of moral influence, of enthusiastic devotion, and of wealth dedicated to sacred purposes.

The Zealots of the High-and-Dry will unite with the Evangelicals, and exhort the Bishops not only to let them go, but by acts of tyranny to drive them away. But it becomes the Bishops to pause ere they attempt to drive from the Church its highest ornaments—ere they render the Romanists in England so strong as, in conjunction with the Romanists in Ireland, to become irresistible. Surely it becomes the Bishops to meet and to devise some measures for conceding to the Anglo-Catholics, in spite of the Evangelicals, their *just* demands; and then they will find them ready to recede from any extravagances which give unnecessary offence, if of such they have any of them been guilty. It is not necessary, it is absurd to expect a strict uniformity in all things; the endeavor to force this was the error of the Bishop of London; but an Anglo-Catholic has surely as much right to expect the protection of his Diocesan in observing the rubrics and acting up to the principles of the Church, as the Evangelical to toleration in his acknowledged violation of them. What the Bishops can do, is *to act justly*, and to regard, not public opinion, but truth. Let the Bishops act with justice, and they will soon regain the influence which they have now lost. The Anglo-Catholic has a right assuredly to expect justice at the hands of his Diocesan, and to require of the Crown, on the nomination to vacant Sees, that, instead of perpetuating schism in the Church by elevating to the mitre men who are pledged to act unjustly towards the unpopular party, regard should be had to the impartiality and love of justice exhibited by the nominee when placed in an inferior station.* A Bishop is appointed, not to enforce this or that opinion—not to foster this party, and to put down that—but to deal equal justice to *all* parties—to give to all the liberty which the Church allows, and to restrain not one party but all parties when they overstep the limit prescribed by the Church. What should we say if in the appointment of a Judge, the *only* reference being to his politics, he should be expected to liberate every Conservative rogue, and to hang every Radical whom he could get into his power, however honest he might be? But this is not more unjust than for a Bishop to permit an Evangelical to say and do whatever he may think fit, while the poor Curate who is barely suspected of Tractarianism is denounced for obeying the Rubric, or for refusing to hold communion with dissenters, whom our intolerant Church pronounces to be *ipso facto* excommunicated. Let a Bishop denounce, if he will, the superstitions, if there are any, of the Anglo-Catholic; but if he does so, the Anglo-Catholic has a right to expect that he will denounce in terms equally strong the fox-hunting Dean, and the irregularities of the Evangelical. It brings disgrace upon the Episcopal order when men see their Bishops joining in a hue and cry against a party which may chance to be unpopular among the vulgar herd, while actual heresies are in other quarters propounded without rebuke—when in Charges which are little more than the transcript of the leading articles in newspapers, they hear alarm at the progress of Oxford Divinity expressed by those very Bishops who are silent when Sabellianism is taught in Dublin, and Nestorianism propounded at Cheltenham—when an outcry is encouraged against Dr. Pusey for visiting a monastery in Ireland, while the sectarian proceedings of Mr. Baptist Noel in preaching in the Presbyterian kirks of Scotland are unnoticed, and the Scottish Bishops are left unprotected from the insults of English schismatics—when some persons are censured for wishing to add to the Prayer-book, while Mr. Mac Neil and others are applauded for desiring to take from it—when a Regius Professor is permitted to be silenced for preaching the doctrine held by the soundest divines of our Church, at the very time that the anti-baptismal heresy is asserted in numberless pulpits—when Prelates seem more anxious to ascertain what is expedient than what is true.

I do by no means intend to insinuate that such is the conduct of all the Bishops; if it were so, it were a sad case indeed. The justice by which our two Archbishops have been distinguished has been followed by the more learned of their suffragans. But of this injustice on the part of some of the Bishops the Anglo-Catholics have long, though not loudly, complained. They have with patience seen their "fierce and foolish" enemies treated with respect amidst their irregularities, and they have found themselves barely tolerated, though no irregularities have been laid to their charge, and every artifice has been resorted to to drive them from the Church. But this is not always to be the case. Tread on a worm and it will turn; and the time has now arrived when Bishops must be made to hear both sides of the question, and to decide, not according to their private wishes, but according to strict justice. It is not favor, it is mere justice, the Anglo-Catholic desires; and when Bishops begin to act justly, they will gradually regain their influence.

The Episcopal office has been raised in public estimation by the writings of the Anglo-Catholics. A few years ago a Bishop could hardly walk the streets of one of our large towns without being insulted, but now their influence might be beneficially great if legitimately exercised. Presuming on this change of feeling towards them, many of them have in a most extraordinary manner mistaken their powers, and then have expressed astonishment on finding that obedience has not been rendered to commands which they had no right to deliver. They have endeavored in their Charges to force their private opinions upon the Church, and to act as if they thought the reception of those opinions obligatory upon the clergy. It has been providentially ordained that the Bishops themselves should have varied considerably in the opinions which, in their Charges, they have given on many important points. It is a wonderful providence this, for people were beginning to quote the opinions of individuals as if they were binding on the Church, while the contrariety of sentiment expressed in the Episcopal Charges has made men see that it is not by the *ipse dixit* of a Bishop, but by the laws of the Church, that controversies are to be decided. When a Bishop, after due inquiry—after hearing the arguments on both sides, and after examining the witnesses—decides a question *ex cathedrâ* in his Ecclesiastical Court, his decision must be made in accordance with the canons of the Church, sometimes, perhaps, contrary to his private wishes, and under legal advice; and then to his decision, which is the decision not of an individual, but of the Church, speaking through the Bishop, every true Christian will bow. But if, without this process, in a sermon or Charge he gives his opinion on any theological subject, his opinion is that of a private divine, and we may ask what is it worth? There is room in the Church for much latitude of opinion; and the only question which a Bishop has to decide in controversies is, whether a private opinion is contrary to an expressed principle of the Church,—a question to be decided *ex cathedrâ* and in court after examination: for instance, great latitude is permitted with regard to men's opinion as to the *mode* of our Lord's presence in the Eucharist, for the Church has ruled nothing on the subject, except that transubstantiation is to be rejected; the Bishop may have his opinion, and state it as well as any other divine, but he cannot force that opinion as authoritative on the Church. Its authority must depend on the character which the Bishop bears as a theologian; if indeed, an English divine asserts the dogma of transubstantiation, the Church *has* decided against *that* mode of believing the divine presence in the Eucharist, and therefore, after examination and proof, the Bishop may pronounce judgment aganist him. The Bishop of Exeter has proceeded with his usual determination of character against an honest but mistaken and violent man in his Diocese, who not contented with the Evangelical system of explaining away the grace of baptism, openly asserted the anti-baptismal heresy. Why has no Bishop proceeded against the author of Tract 90? Is not this a proof that it is unassailable by the laws of the Church of England? And if so, what are all the references to it in Episcopal Charges but mere private opinions which may be fairly canvassed? A Bishop cannot in his Charge give sentence upon any theological work or on any class of Ecclesiastics: the Charge is only of use as indicating the course he will pursue if questions are brought before him in his Ecclesiastical court,—if he proceeds not to act there, his Charge is a *brutum fulmen*. He therein gives an opinion; it is treated with the respect due to his office: it is not therefore contradicted at the time, but the question each man who hears the opinion is asking in his heart is, whether the Bishop who has thus become a controversialist is more competent to form an opinion than the parties to whom he opposes himself? When the Bishop is attacking the Oxford Tracts, or trying to distinguish between points of doctrine, he comes down from his throne into the arena of controversy; and the question, I repeat, arises, What is his opinion worth? The opinion of a man who is unknown to the Church as a theologian, and who owes his preferment only to political interest, on some deep point of theology, the very terms of which he has not been able to master, is not likely to be very influential with those who have given their nights and days to theological science. There is something ludicrous in the idea of a Maltby, a Stanley, a Musgrave, a Murray, a Charles Sumner, an Allen, a Davyes, a Monk, a Gilbert, a Pepys, or one of Lady De Grey's wild Irishmen, pronouncing sentence upon the learned labors of deep-read self-denying theologians. They seem to suppose that their consecration endows them with that wisdom and theological learning for which they have never labored. They censure the poor Anglo-Catholic, who believes that their consecration conveys to them the power of conferring grace upon souls prepared to receive it; and then they permit their flatterers to persuade them that learning and intellectual powers have been, as it were, by miracle imparted to them.

It is clear that the time is not very remote when the demand for a convocation of the clergy or for some deliberative synod will be irresistible. It will become absolutely necessary, in order to save the few remaining rights of Presbyters, and to prevent each Diocese from becoming a despotism. By acts of Parliament, Bishops have for some time been arming themselves with extraordinary powers, not always consistent with the Canons or the usages of the Church; and they seem to forget that it is as unconstitutional for a Bishop to act without the advice of his Presbyters, as it would be for the Queen to govern without a Parliament. Unless a convocation be called, the distinctive features of a Church will soon be lost in an Act of Parliament establishment; and we have an example in Scotland of the ill effects of such a proceeding. For the Bishops as well as for the Church in general a convocation would be useful: no longer gathering the sense of the Clergy from Evangelical newspapers, they would have to come forth from their palaces, and hear from the Clergy the real wishes of the people; while on their own conduct a wholesome check would be kept, not by the uncertain voice of the public press, but by the free discussion of those with whom they are bound to advise. For example, a Proctor of convocation once informed me that his first motion would be for "a return of the chapels in Episcopal residences which have been converted into conventicles, with a statement of the authority on which certain Bishops have discarded from these chapels, the Liturgy of the Church of England, and introduced unauthorized forms of prayer." This would be the legitimate mode of giving a respectful hint to non-conforming Bishops.

But until the time shall come when convocation will meet, we must be dependent upon the sense of justice which may prevail among our Bishops. Let them act justly. Let them abstain from forcing their private opinions upon the Clergy; and let them, as the Judges are accustomed to do, before giving an opinion, ascertain what is the actual meaning of the Ecclesiastical law. A Bishop's Charge is of the same genus as a Judge's charge—both are stating the law to their respective Courts. It would be extraordinary for a Judge to tell the jury how far men may with impunity transgress the law, and it is equally absurd to hear a Bishop weighing the arguments *pro* and *con*, in favor or against the use of a surplice, in preaching. The thing does not depend upon his Lordship's opinion, or his sense of expediency; when the question is raised, the question is—What is the law? If the Bishop, knowing the law, declines to enforce it, let him hold his peace; but in the name of common sense, let him not justify the breakers of the law. If the law is doubtful, then the opinion of both Judge and Bishop is of value as supplying its defects; but where the law is plain, as with respect to various points now under controversy, the Charge of a just Bishop will state, not his opinion, but the law. If the Bishops deem it inexpedient to summon into their courts all who, like Mr. Head, are guilty of the anti-baptismal heresy, at least let them protect those who give offence to the anti-baptismal heretics merely by carrying out the principles of the Church. When irregularities are traditional, since to interfere with traditions is dangerous, it may [not] be expedient to notice them, but justice requires that the Bishop should protect the scrupulously conscientious in correcting the irregularities; and here it is that the paternal influence of a good Bishop may interpose to counsel, caution, and to prevent unnecessary offence. And this is precisely that influence which the English Bishops (I speak of too many) have lost or are losing. By stretching their authority beyond its just limits to relax the law, they have lost all influence over those who would otherwise be under their guidance.

Take an example which has been given me by a clerical friend. A young man was carrying the duty of fasting to an excess; he was advised to apply to his Bishop for a dietary; the Bishop was an Evangelical, and the reply of the young man was, "The Bishop would condemn fasting altogether, though it is so expressly enjoined by the Bible and Prayer-book: if I applied to him I should be censured as a Papist in disguise, instead ef receiving his fatherly directions!" Here, because the Bishop was known to be opposed to the law itself, he lost his legitimate influence in directing the manner of its observance. And this is only one case, which I mention as a specimen, being unwilling to intrude further upon the patience of your readers.

And now, Sir, it is evident what the Bishops, at the present crisis, can do; instead of commanding these persons to change their principles who consider that theirs are the real principles of the Church of England—instead of impeding the measures taken for the improvement of our Ecclesiastical system at a time when Young England is giving his head and heart to the cause of true religion and virtue—instead of deriding sentiments, opinions, and feelings, excited by the intellectual and moral movement of the age, and different from those which prevailed when our Bishops were young; instead of this, let our spiritual rulers determine to act with strict justice, and to decide on the merits of each case that may be brought before them, not according to their notions of expediency, but according to the strict letter of the law; then will those factions be silenced which become violent from the impression that the Bishops, standing in awe of newspapers and magazines, can be intimidated. Let our spiritual rulers express sympathy with the difficulties of Young England, and show a willingness, not to poo-poo him, but to give him a patient hearing; and then Young England, instead of having recourse for advice to Mr. Newman, Dr. Pusey, or Mr. Keble, will resort for counsel to her legitimate advisers, the Chief Pastors of the Church; for all admit that it is dangerous, except when compelled by circumstances, to seek spiritual advice from others, than our immediate spiritual fathers, and the principle being once of necessity violated, because our spiritual fathers refuse to entertain the questions brought before them. the doubtful conscience may pass from Littlemore to Oscott, and we know too well what the advice of Dr. Wiseman will be. Let the Bishops resume their position as the upright and just rulers of the Church, and let them not continue mere partizans of High-and-Dry worldliness or of Evangelical pseudo spirituality. Let the Bishops become, not act-of-Parliament magistrates or mere Lords spiritual, but shepherds of the flock, and the Church of Rome will cease to have her attractions for Young England; gradual improvement will be discernible in every department of the Church of England; we shall walk about our Zion and go round about her, not only to tell the towers thereof, and to mark well her bulwarks, and to consider her palaces, but also to lengthen her cords and strengthen her stakes! so will peace be once more restored to our divided, and, I fear, dissolving communion; and such a secession and schism be avoided as that in which the Presbyterian establishment of the sister country is involved.

I am, Sir, your obedient humble servant,
RIDLEY.

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* The late appointment of Dr. Lonsdale is satisfactory on this ground—the persecuted have reason to hope that in him they will find, not a partisan, but a just and paternal ruler.

COMMUNICATIONS.

For the Churchman.

THE TRUE USE OF THE FATHERS.

It is a remarkable circumstance, that the opponents of Episcopacy, whenever they wish to substantiate a point against each other, appeal with the most triumphant assurance to the authority of the *early Christian Fathers;* but when a Churchman refers to the same writers, in support of the Apostolic origin of the three-fold ministry, the authority is scouted and set aside as apocryphal and of no value. I propose to refer to two examples of this unfairness, and then leave the reader to judge of the soundness of a cause which rests on such duplicity if not downright dishonesty.

The Rev. Dr. Dwight, late President of Yale College, in his sermon on "The Perpetuity and Change of the Sabbath," ("Theology" vol. iii p. 24,) quotes the following Fathers in the very words which are given, without a single qualification or misgiving as to their credibility. "IGNATIUS, *a companion of the Apostles*, says," &c. "JUSTIN MARTYR, *who lived at the close of the first and the beginning of the second century*, says," &c. "IRENEUS, *a disciple of Polycarp, the disciple of St. John himself, who lived in the second century*, says," &c. "DIONYSIUS, *Bishop of Corinth, who lived in the time of Ireneus, that is in the second century*, says, &c. "TERTULLIAN, *who also lived in the second century*, says," &c. In his sermon on "The Nature and Design of the Lord's Supper," ("Theology," vol. 4, p. 361,) he remarks, "JUSTIN MARTYR, who flourished about the year 130, and was born about the close of the first century, says," &c., and he immediately afterwards calls him "an unexceptionable witness." In his discourse on "Infant Baptism," (p. 336) he quotes several of the Fathers, and among others, as follows:—"*Justin Martyr*, born near the close of the first century, says," &c. "*Ireneus*, born about the year 97, a disciple of *Polycarp*, who was a disciple of John," &c. "*Clemens Alexandrinus*, born about the middle of the second century," &c. "*Tertullian*, born about the same time with *Ireneus*. says," &c., and so on, quoting *Origen, Cyprian, Gregory Nazienzen, Saint Augustine, Pelagius*, &c., &c., but not a single doubt does he express as to their credibility. In his sermon on "The Doctrine of the Trinity, he quotes a long list of Fathers, prefacing them with the following judicious remarks: "It will be easily seen that the *time* in which those lived, to whom an appeal of this nature is made, must be important as well *as the character of the witnesses. The more ancient* the witnesses are, other things being equal, *the more valuable must be their testimony*, and such testimony, if really ancient, and at the same time, explicit and decisive, cannot fail of yielding material satisfaction to every rational inquirer." "To the pre-existence of Christ the following testimonies must, I think, be regarded as *complete*." "*Justin Martyr*, who flourished," &c. "*Ireneus*, who flourished," &c. "*Theophilus of Antioch*, who flourished," &c. "*Clemens Alexandrinus*," "*Tertullian*," "*Barnabas*, who," &c. "*Hermas*," "*Polycarp*, a disciple of St. John, Eusebius," &c., &c., &c. Not a word of caution do we find as to giving full credence to all these authorities.

We will now turn to his discourse on the "Offices of the Church," (vol. 4, Theol. p. 237.) He prefaces the consideration of this subject by the following remarks:—"As I suppose the testimony of the Fathers of the Church to be the chief ground of reliance, on the part of those who contend for Diocesan Bishops, it will be of some importance to examine on the present occasion,

"1. No Testimony from the Fathers can give divine authority to any institution whatever.

"The Fathers are merely human witnesses, and are to be regarded with no more confidence, than other human witnesses of equal credibility. All things necessary to life and godliness are given to us in the Scriptures. The testimony of the Fathers, therefore, can add nothing to what is contained in them; can set aside nothing—can change nothing."

"2. *The testimony of the Fathers is far from deserving the credit which is sometimes given to it.* For, in the first place, *those who have testified concerning this subject, have given erroneous testimony concerning other things.*" After giving what he considers examples of false, or contradictory statements, he remarks—"These instances prove, that the Fathers, however sincere, and however satisfactory concerning facts which came under their own eyes, yet received traditionary accounts loosely; and both believed and recorded much of what took place before their time, *without truth or evidence*." "*Secondly, the works of several of the Fathers have been interpolated, corrupted, and partially lost.*

"Concerning the epistles of IGNATIUS, which are peculiarly appealed to in this controversy, *Mosheim* observes, that he esteems 'the authenticity of the Epistle to *Polycarp* to be extremely dubious,' and declares 'the question concerning *all* his Epistles to labor under much obscurity, and to be embarrassed with many difficulties. Where there is much uncertainty, a safe reliance cannot be placed for the decision of any point,'" &c. (p. 240.) It is, I confess, somewhat wonderful that Dr. Dwight should have held such language, since he has, in at least six of his discourses, quoted from these same epistles of Ignatius, to prove points under discussion, and without intimating the least doubt as to their credibility; and most especially is it a matter of special wonder that he should have quoted the above remark from *Mosheim*, when immediately afterwards Moshiem adds, "*Perhaps there would be no contention with most persons about the Epistles of Ignatius, if those who contend for the divine origin and antiquity of Episcopal government had not been* [illegible] *them.*" (p. 100.)

Dr. Miller, of Princeton, is another good example to illustrate what some understand by *the right use of the Fathers*. Like Dr. Dwight, Dr. M. always quotes them without casting the least shade of doubt upon their credibility, when they go to support doctrines which he wishes to support, such as *infant baptism, the doctrine of the Trinity, the change of the Sabbath from the seventh to the first day of the week, &c.* I shall, however, at present, merely give a sample of the Doctor's fairness and ingenuity:

"*Letters on the Ministry.*" "That even the *shorter* epistles of Ignatius are unworthy of confidence, as the genuine works of the Fathers, whose name they bear, is the opinion of many of the ablest and best judges in the Protestant world." p. 150.

"*Letters on Unitarianism.*" The great body of learned men consider the *smaller* epistles of Ignatius as, in the main, the real works of the writer, whose name they bear." p. 122.

"Intelligent readers are no doubt aware, that the genuineness of the Epistles of Ignatius has been called in question by a *great majority of Protestant divines*, and is not only really but deeply questionable."—*Essay on the Office of Ruling Elder.*

"I do not admit that the most learned and able of the *critics* reject as spurious the *seven shorter Epistles of this Father!*"—*Letter on the eternal Sonship of Christ.*

Such, Mr. Editor, are samples of the fairness of two of the most celebrated dissenting divines of our country. It would not be difficult to find many others, who have weakened their own cause by the same disingenuousness. In religious controversy, as in every thing else, the old adage will be found to hold true, "Honesty is the best policy."

ARGUS.

For the Churchman.

MISSION TO THE GREEK CHURCH.

Mr. Editor,—The following extract from the last communication of the Rev. Mr. Southgate to the Committee on Foreign Missions of the Episcopal Church, will throw some light on a subject which has caused much uneasiness *in certain quarters*. It seems Mr. Southgate accompanied the English bishop of Gibraltar on his visit to the Greek Patriarch:—

"The visit of the bishop has been productive of eminently beneficial results. It has given, if I may so speak, a character to the English Church. The appearance of a bishop is *prima facie* evidence of the existence and regular constitution of a Church, and so I know it has been regarded by both Patriarchs and bishops in this city, who had before no adequate conception of the fact that there exists a Western Episcopacy besides that of Rome, and no intelligent and practical conviction of the being of a Church among those in the West, who are not subject to the Pope. The better understanding which now begins to *prevail* on this subject, and of which I have seen abundant evidence during the five months that have elapsed since the visit of the bishop, is matter for sincere congratulation, since it is in their real character as branches of the Church of Christ, that our own and the sister Church of England can alone exert their legitimate influence upon the Churches of the East. And if I have labored much to make this character known, it has been from no vain desire to display our pretensions, but from the hearty conviction that I am thereby laying the foundations for our greatest usefulness. I regard our Church character, the order of our ministry, our possession of a Liturgy, our use of the Creed, our primitive faith as enshrined in the Prayer-book, and all other things that mark us as a true branch of Christ's Holy Church, as, in this work, so many talents and singular advantages which we are as much bound to use, as means of influence, as I am bound individually to use my own powers of mind and body. This has been, in brief, the theory on which I have acted all along, and experience, I may add, has amply tested its value. I do not regard my work as antagonist to any other, nor myself as sent hither to oppose others laboring in the same field. I endeavor to confine myself to a faithful representation of my own Church, and do sincerely rejoice in whatever of good I see done by any one. The very nature of my Mission, however, forbids amalgamations with missionaries of other names, since they cannot join me in representing my own Church, and the extensive class of means to which I have just alluded, they do not, and, as non-Episcopalians, cannot use—yet I have no war with them, nor has my work any reference to theirs. My design is to pursue the 'even tenor of my way,' looking not at what others are doing, but at what my own duty requires of me."

THE CHURCHMAN.

SATURDAY, FEBRUARY 3, 1844.

PROPOSED ECCLESIASTICAL CENSORSHIP.

The fourth letter of Bishop Hopkins on the "Novelties," &c., contains a most extraordinary proposition. Before we quote the passage it is proper to premise that the Bishop had a little before recommended the institution of a "Board or Council, consisting of not less than seven bishops, with from four to six laymen, in the capacity of advisers and assistants, all of whom should be elected by joint ballot at each General Convention, and should hold their sessions at such time and place as the President of the Council should appoint." Having enumerated some of the benefits which he thinks would be gained by the consolidation of power, with which the *seven* bishops, may be invested *after* (and happily not *before*) a change in our existing constitution, Bishop Hopkins proceeds:

> "There is yet one service more, and that of no small importance, which I should desire might be performed by the Board or Council of Appeals, which I have been advocating. It is the *censorship of the press within the circle of the Church.** I need hardly say to you, my beloved and respected brethren, that this censorship formed a serious part of the duty discharged by the English convocation, and that no branch of the Church can expect to be long at rest, in which there is not some mode by which it may be faithfully exercised. No reflecting mind can doubt, for instance, that if the Convocation had been in possession of its former powers, the mischievous excitement produced by the objectionable portions of the Oxford Tracts, and especially of the British Critic, would have been effectually arrested in due season. Nor do I see how any sober Christian, who loves to follow the things which make for peace, and who has been an attentive observer of our episcopal press for some years past, can help desiring, that if possible a wholesome curb might be put on that powerful engine, by which its vast strength should still be used for good, while it should be restrained from evil."

In connexion with this extraordinary proposal, Bishop Hopkins offers some severe and satirical strictures on the *periodical* press of the Church, particularly in reference to its anonymous publications. We admit to a great extent the justness of these strictures, and have certainly been not a little amused at the satire which the Bishop contrives to exhibit in graceful union with the lawn and and keen [illegible] which, if it were a boon, may at least be pronounced, according to the Vicar of Wakefield's canon, *just the same as wit, because it makes us laugh.* In our judgment, however, the remedy which the bishop proposes, viz., an ECCLESIASTICAL CENSORSHIP, would not remove these evils without creating greater in their place. Of this we think the history of the Roman Inquisition is a proof; and we account the suggestion of Bishop Hopkins to be one of the many instances which prove Ultra Protestantism and Popery to be actuated by the same spirit, marked by the same lineaments, begotten of the same paternity. The proposed censorship, would also be open to another objection besides that of principle: it would be *empirical*, and liable, from its nature as an experiment, to many signal exhibitions of capricious and oppressive inconsistency, before its rules could be reduced to that system, and its officials drilled into that mechanical regularity, which let men know in Papal countries, what they have to expect from its inquisition, and enable them, by a tolerable share of prudence, to keep out of its clutches. We may add our fears that from the known views of the only men in the Church who would be likely to countenance such a thing in theory or to control it in practice, the proposed censorship, if established, would prove to be an engine of hostility to Catholic truth, and of patronage to schism, and, by necessary consequence, to heresy and infidelity. Nor is there less ground to fear that the proposed tribunal, under the only influence which could give it existence in our Church, would be practically subservient to the British Government in its desperate efforts to crush the holiest energies of the Church, for the sake of upholding its lordly and blighting establishment; as may be inferred from that part of the third letter of the present series in which the dark and dastardly proceedings of the Board of Heresy at Oxford, in its recent condemnation of Dr. Pusey, which have called forth, even in England, the most indignant remonstrances, find a cordial sympathizer and thorough-going apologist in the person of our American Bishop.

Another objection to the scheme is, that it would impair the independence of the press. Once establish a Censorship, and in all that is written for the public there will be a latent disposition to court the approbation and avert the displeasure of the Censors. Suppose for instance that one of the Episcopal Censors should write a book which, left to itself, would fall still-born from the press, how many of its sins might a periodical journal atone for in the eye of the author by such notices as would secure public favor for his literary offspring? Or suppose his book should be adapted to the popular taste, and yet contain propositions which should be just this side of heresy; in this case, the established Censorship, by operating on the fears of men or at least on their sense of comfort and convenience, would tend to throw in abeyance not only the periodical press, but all responsible authorship; and the consequence would be that anonymous pamphlets would be increased tenfold in number and in venom. And if the published works and charges, &c., of our bishops are not left open to the free and unshackled comments of responsible presbyters and laymen, who is to expose or animadvert upon the errors which they *may* contain? The Rt. Rev. Fathers who are or may be associated in the Episcopal Censorship will be constrained to silence from higher motives than motives of courtesy: presbyters are not to be represented in the Board, and therefore *they* have not even the privilege of offering counsel; the four or six laymen may *advise* and their advice may go for nothing. The press therefore, would be under the control of the bishops; no book or pamphlet could be published without either having their *imprimatur* or being obnoxious to their censure; and *then*, though a Supreme Pontiff would be held not essential to the *being* of a Church, it might soon be found conducive to its *well-being* to have some such dignitary to appeal to from the decisions of the Episcopal Board.

It should be remembered also that when the Inquisition was at its height, there was no union of the Church and the State. The Inquisitorial censors had nothing more to do than pronounce a book heretical; the State did the rest. We do not suppose that the State in this country would ever second a movement of this kind, any more than we suppose that our Church in a collective capacity would originate it. But we do say that if such a result should ever be brought about, an Ecclesiastical censorship of the press would be the incipient step.

Necessary as is the periodical press to the present exigencies of the Church—and that it is necessary we presume no practical man will deny—still we have no wish to disguise or to palliate the evils of which Bishop Hopkins complains. But the most effectual remedy for these evils lies, we apprehend, in the separate action of our bishops, and in the personal responsibility of the members of our Church. Let them withdraw their countenance and subscription from every journal which in their honest judgment is so conducted as to be subversive of the true principles and interests of the Church. It is in this way that the British Critic, a journal by the admission of its enemies of unrivalled ability and generally unexceptionable temper, has been suffered to die in England; and it is in this way that any journal which disparages the opinions and writings of particular bishops *to the injury of the Church*, would speedily expire among us. In saying this we by no means admit that the ability, fidelity, or sound Christian temper of a Church journal are to be measured by the length of its subscription list. Obviously in a country like ours where the opponents of all the principles that are dear to Churchmen are in a tremendous majority; where Churchmen themselves have such strong temptations for truckling to popular favor; where the truckling system may avail itself of all possible facilities (which an independent journal would scorn to use) of insinuating and obtruding its favorite organs on those who do not want them; where Catholic principles from their seeming resemblance to Popish counterfeits furnish the ignorant with so many specious topics of virulent declamation, there could not be a more fallacious standard; and it would be almost a matter of course that the most honest, sound and able journals of our Church should have the fewest subscribers. All we say is, that the remedy which we advocate, is the best which the nature of the case admits; and it is a remedy which must of necessity work to the advantage of the popular side who need not therefore be at the pains to systematize their hostility in the shape of an Ecclesiastical censorship.

It may be thought by some that this project is too visionary to be gravely argued against; and that at any rate it must be harmless when advanced in connexion with the most liberal views of Episcopacy and Church polity. We think otherwise. Ecclesiastical power is not the least oppressive in practice where it is loosest in theory. High Church Bishops tell you honestly that Episcopacy is essential to the Church; that without it there can be no ministry, no sacraments, no preaching of the Gospel in the proper sense of the terms. You may be startled at their avowal, but when you have heard it, you have heard the worst: the elevation of their theory is itself a check on their practice; the consciousness of rightful authority lessens the temptation to its arbitrary exercise; the very dignity of the trust humbles the individual in proportion as it exalts the Church; the greatness of the reality excludes the affectation of its grotesque and offensive mimicries; and the sense of awful responsibility finds relief in the adoption of all legitimate limitations. At any rate, account for it as you may, the fact is generally acknowledged that those bishops who raise their office the highest in theory make it the gentlest and least capricious in practice. On the other hand, the modest pretensions of Low Church Bishops, by disarming their own fears and the fears of their followers, naturally pave the way to a rigid practice. Bishop Hopkins tells you that Episcopacy is not essential to the Church, and Vermont (alone, we believe, of all our dioceses) gives her Bishop a *veto* on the proceedings of her Convention; and the very bishop who draws his quill to demolish poor Dr. Pusey and all the "Tractarians" for their "theory of priestly power," is the first to propose the establishment of an Ecclesiastical Censorship [illegible] reason why High Churchmen in England have of late become rampant on the *theory* of priestly power is that Low Churchmen have not had a fair chance for its *practice*.

We understand the theory which Bishop Hopkins is pleased to term "Tractarian," and which vests in the priesthood the exclusive power to dispense the means of spiritual life: and we go for it heart and hand: first, because it is GOD's appointment, and will remain so to the end of time; and next, because by a distinct definition and unalterable distribution of rights and duties it affords a solid foundation and effectual security for Christian liberty. But we do not understand the tactics of those who raise the shout of *Popery!* at the catholic doctrine of the Sacraments, and yet recommend that our dioceses should severally surrender a portion of their present rights in order to the increase of a consolidated power; who tell us that valid sacraments may be had from laymen, and yet are careful to secure for a bishop a veto on the proceedings of his convention; who assert the right of private judgment in matters of faith, and yet vindicate a Board of Heresy in its most oppressive and cowardly form; who tell us that bishops are not essential to the Church, and yet recommend that the press (not the periodical press alone,) in the whole circle of the Church from Maine to Georgia, and from the Atlantic to the Mississippi should be subjected to their censorship; and who, in a word, exhibit the loosest theory of Episcopal power in alliance with its most stringent practice. The little finger of Puritanism has been said (and we believe it,) to be heavier than the loins of Prelacy; and when we see a scheme which, in the present temper of men's minds is well fitted to give system and concentration to the forces of passion and prejudice, and which is deliberately recommended to us, because it might have prevented by the exercise of *power* the spread of doctrines which its advocates have been unable to check by *argument*, we confess we do not think it so purely visionary as to render needless a grave exposure of its nature and tendency; nor likely to be the less oppressive in its operation because it is brought out, (whether individually or by concert it is bootless to inquire,) under the patronage of a bishop who is neither a "Tractarian" nor a "Puseyite."

DR. POTTS, it seems, has not found it convenient to answer the significant questions with which Dr. Wainright concluded his letter published in our last. The reason which Dr. Potts gives for his silence is unsatisfactory: for how can an argument be systematically conducted unless the principles in which the combatants agree are first defined? To ascertain whether his opponent agreed with him in the necessity of external ordination by those who had been themselves ordained, was the frank and simple object of Dr. W.'s queries. The unavoidable inference, therefore, from Dr. Pott's evasion of them, is that though he had not the manliness to answer them in the negative, he *could* not answer them in the affirmative. Thus the fact is established, that the present generation of Presbyterians, so far as Dr. Potts represents them, do not believe in the divine appointment of a ministry to be perpetuated by the ordination of those who have been themselves ordained. We had hoped that the debate might be narrowed down to the question between episcopacy and presbytery; but it now seems that the question is to be whether our Lord instituted a ministry to be perpetuated by successive ordinations; and not whether the power of ordination was vested in presbyters or bishops. This is, in truth, a question between a ministry and no ministry; since a ministry which has no other than an invisible commission and rests its sole proof to that in men's inquisition of the heart, is the same as none. If Dr. Wainwright had done no more than wring from his opponent this ruinous confession, he would have written to good purpose. He has now only to show that our Lord instituted a visible ministry with the PROMISE that it should be perpetuated; and as Dr. Potts owns that this ministry has not been perpetuated through presbyters, the obvious conclusion will be, that it *has* been perpetuated through bishops, and that bishops are necessary to its continuance. In other words, that "there can be no Church without a bishop."

P. S. Since the above remarks on Dr. Potts's seventh letter were in type, we have read Dr. Wainwright's reply; from which it appears that instead of assuming—as he had a right to do—Dr. Potts's denial of the queries from his evasion of them, Dr. Wainwright has again demanded of his opponent a categorical answer to them. Dr. Potts *cannot* answer them either *yea* or *nay* without involving himself in contradictions and ruining his cause; and therefore it is over cruel in Dr. W. thus to keep him on the rack. It is all important, however, that this fundamental principle should be definitively settled; and we the less regret the delay which is interposed to the main argument, because it has given Dr. W. an opportunity to throw back the charge of exclusiveness, which he has done to admiration. *They*, the Presbyterians, of all men on earth, to bring upon the Church the charge of exclusiveness! *They*, whose very Catechism (large Cat. Q. 60) affirms explicitly and peremptorily that *they who have never heard the Gospel cannot be saved!* But so it is: if we plead for the salvability of the heathen, we are branded as deists; and if we say that where the Gospel is preached, salvation can only be offered in the way of God's appointment, we are accounted insufferable bigots.

WHAT CAN THE BISHOPS DO?—We strongly commend to our readers' notice the third letter of "Ridley" on our first page.

How *can* it be otherwise than that the truest sons of the Church in England, those most bent on carrying out the self-denying spirit of the gospel, should want the sympathy of a portion of her bishops while the election of bishops by the Church herself is only a solemn farce! and the clergy who should refuse to elect, and the Archbishop who should refuse to confirm the election of the person whom the Prime Minister nominates to a vacant See, within twenty days after the nomination is made, would be declared OUTLAWS, and have their property confiscated, and their persons imprisoned! *Stat nominis umbra!* But Church principles, even by the confession of their enemies, are silently but surely spreading in England; their advocates, in spite of (perhaps all the more for) obloquy and reproach, are increasing in number; and the time cannot be distant when the Church will assert her rights and refuse to submit to the grievous impositions of the state.

Meantime our sympathies and prayers are with those on whom the State frowns. May they count it joy that they are permitted to suffer for the testimony of the truth of CHRIST!

THE OLD PATHS, two sermons delivered by the Rev. Theodore B. Lyman, Rector of St. John's Church, Hagerstown, Md., set forth clearly "the Double Witness" of our Church against the errors of Romanism and Protestant dissent.

"An Address to the Baptists of the United States on the observance of the Sabbath," is an argument in favor of the observance of the seventh day or Jewish Sabbath, on the ground that there is no command in the New Testament for its repeal.

"THE CHURCH—THE FAITH—TRADITION," is a sermon by our much respected bishop, lately preached at St. Paul's Chapel and St. Clement's Church, and now published with additions, which we would recommend to the perusal not only of our readers, but of the Seventh Day Baptists, and of the many other Protestants who hold the same principle with them but are less consistent in carrying it out.

We are happy to see that a second edition has been published of the excellent work of Mr. Kip on the LENTEN FAST. Albany, E. H. Pease, 89 State street.

"An enlarged and improved edition" of Gaussen's Theopneusty, or the Plenary Inspiration of the Holy Scriptures, (J. S. Taylor & Co., 145 Nassau street,) is an able work, but framed on principles of which a consistent Churchman cannot approve.

"Letters to the Bishop of New Zealand to the Socie-pamphlet form, with an introduction by Bishop Doane. Many thanks to the Bishop, both for the letters and the preface, which we hope our readers will take the pains to procure.

We have received an able letter to the Rev. Dr. Campbell, of Albany, calling on him to publish a course of lectures, which he has been delivering against the Church, and suggesting reasons for the call which the Rev. Dr. we should think, would be unable to resist.

"Apostolic Succession Examined, by William Paige, Bishop, Presbyterian, of Jonesville, Michigan," is certainly a very amusing production.

To Joseph Mason & Co., we are indebted for the last number of his reprint of the London Christian Observer, and also for No. of "The Christian Lady's Magazine, edited by Charlotte Elizabeth." A passage in the former, which speaks of the surplice as "trumpery," is a specimen of the temper of both.

The catalogue of the General Theological Seminary for the current year has been published; it reports the number of students to be 69, of whom 23 belong to the Senior Class.

"The Divinity of CHRIST, not contradictory to human reason," is the title of a tract by the Rev. Chas. Mason, published by the Tract Committee of the Diocese of Massachusetts.

A sermon on the Scriptural Doctrine of Election, by the Rev. James B. Britton, of Chilicothe, Ohio, has the merit of avoiding the metaphysical question, while it maintains the scriptural doctrine to be that of a *mediate conditional* election to eternal life; in other words, that the Christian Church is now, as the Jewish Church was formerly, the elect of God.

The Pastoral Letter of the Bishop is published in pamphlet form, and for sale by Onderdonk & Forrest, No. 4 John street. Price 6¼ cents.

Bishop Onderdonk's next Lecture to Candidates for Orders, and Young Men expecting to become Candidates, will be delivered at the Church of the Annunciation to-morrow evening. Service to commence at 7 o'clock.

Bishop Onderdonk requests that those Deacons of the Diocese who expect to apply for Priest's Orders in the course of the ensuing visitation season, will give him immediate notice thereof.

He also requests information of what consecrations of churches will be expected, with notice of the times when it is supposed they will be in readiness.

At a meeting of the Standing Committee of the Diocese of New York held on the 30th of January, the Rev. Reuben Riley, Deacon, was recommended to the Bishop for Priest's Orders; and Messrs. Peter S. Burchan, William Long, and Robert Joseph Walker, were in like manner recommended to be received as Candidates for Orders.

CLERICAL CHANGES.

The Rev. Francis L. Hawks, D. D., having removed from this diocese to that of Mississippi, with a letter of dismission, and been there received, has changed accordingly his canonical residence.

The Rev. A. P. Merrill, of Holly Springs, having removed to Port Gibson, Miss., and taken charge of the Seminary for Young Ladies in that place, requests that all communications for him may be directed to the latter place.

The Rev. John Morgan has received a unanimous call from the parish and accepted the charge of Christ Church, Stratford.

The Rev. Philip Berry has resigned the rectorship of King and Queen parish, St. Mary's county, Maryland.

The Rev. Levi Bull has resigned the rectorship of Bangor Church, Churchtown, Lancaster county, Penn., to take effect April 1st.

The Rev. E. A. Greenleaf is at present officiating in Trinity Church, Claremont, N. H.

The Rev. G. C. V. Eastman has accepted an invitation to the rectorship of St. Paul's Church, Bantam Falls, Litchfield, Conn.

ERRATUM.—We seldom notice typographical errors, but an unlucky transposition of the types in our notice last week of Dr. Pott's sixth letter, so impairs the sense as to justify us in departing from our rule. The words *the Desert Island ministry not excepted*, instead of being placed as they are at the end of the eighth paragraph, should have been placed at the end of the seventh.

The word *sufficient* for *insufficient*, in the last line of the leading editorial of the same number, is a mistake too obvious to need correction.

[COMMUNICATED.]

In another column will be seen a "Report of collections," by the Young Men's Church Missionary Society for the establishment of "a Sailor's Floating Church," in this port. The merchants have given liberally towards this object, and a beautiful edifice has been erected.

The aid of Churchmen is earnestly solicited *at this time* to enable us fully to complete our work, and derive *an immediate benefit* from it. This support is asked that we may commence operations in a *paid for church*, and thus start free from debt.

Will not Churchmen answer this call? Donations received by the Treasurer at 39 Nassau street.

ST. ANN'S HALL.—We ask attention to the advertisement of the Rev. Dr. Schroeder in another column.

PASTORAL LETTER,

TO THE CLERGY AND PEOPLE
OF MY SPIRITUAL CHARGE.

Brethren, beloved in the Lord:

It is due to the sacred relation which I bear to you that I apprise you of my having communicated to my brethren the Bishops of the Church in these United States, a solemn remonstrance, protest, and demand, growing out of the manner in which I have been treated by three of them in reference to the discharge of my Episcopal functions.

This remonstrance, protest, and demand, are contained in the following document which I have addressed to the said Right Reverend brethren.

"To the Right Reverend the Bishops of the Protestant Episcopal Church in the United States of America, their brother the undersigned, the Bishop of New York, feels himself compelled by a sacred and imperious sense of duty to his office and his diocese, and to the Church and its Divine Head, to communicate this his solemn remonstrance, protest, and demand. Three of our number, to wit, the Bishops of Illinois, Vermont, and Ohio, have thought proper publicly to make insinuations and lay charges against the undersigned, in matters connected with an ordination held by him in the month of July last; which charges and insinuations involve the accusation of the undersigned on points deeply affecting the scriptural integrity and soundness of his doctrines, his devotion to the true interests and welfare of the portion of CHRIST's Church of which he is one of the chief pastors, his faithfulness to his own diocese, and consequently his fitness for the high and sacred office with which, in the course of GOD's providence, and by the appointment of His HOLY SPIRIT, he has been invested.

The Bishop of Illinois has referred in a published pamphlet to the aforesaid ordination as a step towards bringing the most serious evils upon the Church, soiling her doctrinal purity, changing essentially her character, blasting her prosperity, and ruining her institutions. The Bishop of Ohio has denounced it to his Convention and to the world as deserving the highest censure, and fraught with danger to the Church, and grounds upon it a virtual threat not to re[illegible] dismission from the undersigned, because of their being no security for the doctrinal soundness of the party dismissed. The Bishop of Vermont, besides himself censuring it at large, justifies the aforesaid acts of his brethren of Illinois and Ohio, on the ground of ancient allowance in the Catholic Church of one Bishop's interfering in the diocese of another, when the latter was in *heresy*, or otherwise bringing *alarming evils* upon the Church. This, therefore, is the character attributed by him to the undersigned.

Our religion teaches us how Christian brethren, in the privacy of confidential intercourse, should kindly rebuke each other for their faults. The Church, in her wise canonical provisions, points out the way in which, in due and orderly manner, her Bishops are amenable to her laws, are accountable for their offences, and are allowed a fair hearing in vindication from charges which may be brought against them. Neither of these Christian and just courses has, however, in the present instance, been pursued. The undersigned has been branded by brother Bishops before the Church and the world, without notice, and in avoidance, by his accusers, of the mode canonically prescribed for bringing charges against a brother, and allowing him the common justice of being put, in due and orderly manner, on his defence. They have proclaimed his alleged unfaithfulness to the world, instead of telling it, for her just decision thereon, to the Church.

Now therefore the undersigned hereby solemnly remonstrates and protests to his brethren the Bishops of the American Church, and through them to that Church, against this procedure of his aforesaid brethren, the Bishops of Illinois, Vermont, and Ohio, as unjust, unchristian, and in opposition to the true spirit of the system of ecclesiastical law and order to which they have solemnly promised conformity.

And further the undersigned hereby, in the name of God and of His Holy Church, demands of his said brethren, the Right Reverend Philander Chase, D. D., Bishop of Illinois, the Right Reverend John Henry Hopkins, D. D., Bishop of Vermont, and the Right Reverend Charles Petit McIlvaine, D. D., Bishop of Ohio, that if they are honestly persuaded that the undersigned is justly liable to the charges which they have brought or insinuated against him, they do forthwith, agreeably to the Canon of the General Convention entitled "*Of the Trial of Bishops*," present him for trial; that thus it may be fairly and canonically tested whether he is guilty, or whether they are mistaken accusers. Which if they shall neglect to do, the undersigned will feel himself fully justified in regarding the accusations as withdrawn, and demanding that they be no more repeated.

Should the Bishop of Illinois think that his station as Senior or Presiding Bishop precludes his acting as a presenter, the undersigned earnestly requests that any other brother Bishop who may coincide in opinion with those who have publicly arraigned him, will unite in the presentment.

On his accusing brethren, and such others as agree with them in sentiment and views on this solemn and important subject, the undersigned urges the above mentioned course of presentment as that which only is consistent with the responsibilities and obligations imposed by laws to which, in the name of GOD, they have solemnly promised obedience."

BENJ. T. ONDERDONK,
Bishop of New York.

New York, January 26, 1844.

The necessity of such action on my part, is, I assure you, my dearly beloved, extremely painful to me. I was aware that a conscientious Bishop could hardly fulfil his official obligations and responsibilities, in this ill-judging and wicked world, without exciting opposition. Nor ought I to be surprised that such opposition should often be manifested in a temper and mode especially natural to the carnal mind, and at variance with the spirit and affections of the renewed Christian heart. I was aware that the wholesome laws of our branch of the Catholic Church had rightly placed its Bishops under the responsibilities involved in the power of presenting them for trial vested in their respective Conventions, and in any three of their own order.

But I confess, I was not prepared for the humiliating sight of Bishops, passing by the mode which the Church provides for the regular impeachment of a brother, publicly assailing him for his solemn official acts through the medium of the press. I was not prepared to see Right Reverend Fathers of the Church making common cause with ordinary pamphleteers and newspaper writers of the day by joining in *their* attacks upon one of their own order. It is a well-known principle of Catholic law in the Church of GOD, that save in strong and decided cases of Episcopal defection and mal-conduct, no Bishop can rightly interfere with the diocesan acts and prerogatives of another, or assume to himself the privilege of holding a brother directly or indirectly responsible to him. The violation of this principle was the first step towards papal assumptions, whence, by the natural results of effects from causes, were ultimately brought in the manifold, grievous, and anti-christian evils with which the popish system has cursed the Church. I was therefore not prepared for being impeached by a brother Bishop before his Convention for official acts in my own diocese. That brother knew full well that impeachment in another quarter, *were he confident of right*, was a duty binding upon him by laws to which he had solemnly promised conformity.

Thus, however, brethren, has your Bishop been treated. My three brethren, the Bishops of Illinois, Vermont, and Ohio, who have pointed me out to the Church and the world as sufficiently faulty to require a *public mark* of their disapprobation, I will not so far underrate, touching their intellectual perception, and moral sense, as to suppose them capable of such treatment of a brother without appreciating its inseparable connection with the idea of his unfitness for his office, or at least of such a probability thereof as should subject him to peculiar vigilance, if not to public suspicion and distrust.

Those brethren knew that for testing the correctness of this idea the Church has provided a regular and orderly method. This they have not pursued. In the course which they *have* pursued, your Bishop, dear brethren, is the last man to be willing to follow them. He feels that he cannot do this consistently with a proper view of his office, and of his obligations to the Church. He shrinks, however, from no regular and orderly inspection and trial of his conduct. This he invites and demands. He utterly refuses to meet a brother Bishop, on questions of this nature, as a pamphleteer-opponent in strife before the world. The Church points out his line of responsibility for his official acts, and the mode in which he is to be called to answer for them. In these he is willing to meet all inquiry, and render all legal account. Others he must be excused for considering as by no means entitled to his respect or submission.

Many of you, my reverend brethren, will remember the sentiment I have often expressed of the unworthy and unchristian character of a disposition to blazen the faults of a brother in the ministry, connected with unwillingness and even refusal to assume the responsibility of canonical [illegible] in due canonical form. Private rebuke and reproof of an erring brother is right and good, and often a bounden duty. But public reproach, save under the wholesome restraints, and just security of defence, provided by law, has hardly the shadow of Christian allowance under which to find refuge.

The apostle of the Gentiles, in addressing his children in the faith, when open enemies and false friends were endeavoring to diminish or destroy the influence which he would exert over them in the godly jealousy wherewith he was affected towards their spiritual and eternal good, was sometimes moved by the HOLY GHOST to lay before them his claims to their confidence. The mutiplied manifestations from all parts of the diocese, wherewith I have been cheered, my dear brethren of the clergy and laity, with affectionate assurances of your love and confidence amidst the attacks and reproaches to which I have been exposed from both Christians and the sons of Belial—and let me add, similar manifestations from all sections of our Church, and from Christian brethren in other and distant parts of the world*—have been the more welcome to my grateful heart, from the hope that they have not been merely *personal*, nor unconnected with an appreciation of my ministerial and Episcopal character founded on my manner of life since my first entrance on the diaconate.

Efforts have been made, brethren, to deprive me of your confidence by subjecting me to distrust on the score of unsoundness in the faith. May I be allowed to say that if ever minister of CHRIST could make a wide appeal on this subject, your Bishop may humbly presume to do so?

Through the whole of my ministry, extending to nearly thirty-two years, I have lived and labored in this my native city. For nearly the quarter of a century I was a constant preacher in a parish comprising three of the largest congregations in our country, and maintained among them a diligent pastoral intercourse, the opportunities afforded by which for making fully known my theological principles and views I trust I never neglected; and of which my heart prompts me to add, that there were therein formed spiritual alliances that I humbly hope will not be without their influence on heavenly felicity; that the remembrance of it furnishes me with some of my happiest and sweetest moments of reflection; and that its loss is among the largest and most trying sacrifices which I have been called to make to the wider sphere and more onerous burden of obligation which the Episcopate has laid upon me.

Very many of the children in the LORD to whom I have thus frankly, fully, and affectionately imparted my views of Christian doctrine, have emigrated to all parts of our diocese and our country.

My Episcopate of more than thirteen years has been spent in preaching the word in a diocese which continues after, as it was before another was set off from it, to be by far the largest in the Union; and whence, every year, Churchmen have gone out into all parts of the land.

For about twenty-five years I have been constantly engaged in directing the studies of candidates for the holy ministry. Certainly not less than three hundred of our present clergy, including four of my Right Reverend brethren, settled in all our borders, have thus been made well acquainted with my religious doctrines and views.

I confidently appeal to all, Bishops, Clergy, and Laity, who have thus had ample opportunity of knowing my doctrines and opinions, for the frankness and fulness with which I have ever expressed them. Surely brethren, in any charges or insinuations which may be ventured against me of theological unfaithfulness, I may confidently make a very large application of my Master's appeal in behalf of His integrity, "*Ask them which heard me, what I have said unto them. Behold, they know what I said.*"

It is a comfort for me to reflect, my dear brethren, that such boasting is hardly needful for you. Ye all know what has been my coming in and going out among you; and most sensibly do I feel, and most gratefully do I acknowledge, the manifold evidences I am constantly receiving of your unimpaired confidence and affection. The best return for this are the affectionate love which I ever bear towards you, the constant prayers in which I remember you at the throne of grace, and my heartfelt devotion to your spiritual and eternal good. These, the LORD being my Helper, you shall continue to have. I most sensibly feel indeed that the fulfilment of this sacred, sincere, and honest promise will involve perpetually increasing anxiety and labor. I know that I must more and more withdraw myself from all other than official care, solicitude, and occupation. This, however, I am prepared to do. But I feel that I need herein your faithful fervent prayers for the support, direction, aid, and blessing of the HOLY GHOST. These, dear brethren, let me have.

The necessity for addressing you at this time is connected with a very peculiar and unprecedented state of things in our Church. Evil principles appear to be strengthened in their league against us. Infidel, heretical, and schismatical influences are powerfully at work. There is also enlisted in the same ranks the interference of the merely worldly, careless to what interests they may be joined, provided worldly motives, principles, and agencies may be brought to bear upon its views and designs. And in unhappy illustration of the infection which remaineth even in the regenerate, delusion hath so far come over members of the Church, that she hath within herself agencies tending to the same result, much more worthy of *those that are without*. Hence have resulted consequences truly painful to the pious heart. Many of the most sacred principles and requirements of the Gospel have been subjected to profane if not blasphemous treatment. Subjects essentially and solely connected with the Church of CHRIST—that kingdom which is not of this world—have been degraded into entire subservience to secular principles and views. Unblushing efforts have been made to array the sheep of CHRIST's flock against their pastors. The more faithful these, and the more influenced by holy independence of popular errors and delusions, the more have they been held up to scorn and ridicule, the meanness of which is lost, to the truly Christian mind, in its painful sense of their wickedness and impiety. Consequences most baleful to evangelical affections and morals have followed; the courtesies of society been violated; Christian friendships sacrificed; fraternal recognition denied; and the proprieties of relative station sadly overpassed.

We have too to lament, as the result of the unholy excitement which has been stirred up among us, an effort to weaken the hold and diminish the influence of the sound catholic and evangelical principles, which, under GOD, have been so much blessed to the prosperity and to the efficient energies of our Church; an endeavor to cast suspicion on those whose holy and enlightened devotion to the Church has been marked with signal blessing; and a withholding of aid from the precious cause of the Gospel from the miserable influence of party jealousy.

These, brethren, are grievous evils for which the disturbers of our peace are responsible. Let us unite in humble, faithful prayer that they be not, as they justly may be, visited with sore judgments on our Church. By the blessing of GOD's heavenly grace, a remedy may be found in an enlightened knowledge, and a just appreciation, of the pure principles of the Gospel in their essential connection with CHRIST's Holy Catholic Church. These let my reverend brethren present to their people in their genuine scriptural character, and urge with all the heart-stirring motives and sanctions which the Gospel presents.

That all this can best be done in entire conformity with the doctrines, discipline, and worship of our branch of the Catholic Church, I fully and unhesitatingly believe. To understand, appreciate, recommend, and *act out* "the Church as it is," is the very best mode of strengthening and advancing those Protestant principles which are opposed to papal errors, and those Catholic principles which are opposed to all errors, whether papal or protestant: and thus to promoting the true interests of the blessed Gospel.

An important auxiliary to this end would be, my reverend brethren, a prudent and judicious but firm and decided effort to restore the practical observance of the Church's holy provisions for Daily Morning and Evening Prayer, and for hallowing all Sundays and Holy Days with the celebration of the Lord's Supper. To this end let the clergy labor; duly considering, however, that it must be expected that so great and blessed a change from the present influences of the god of this world, cannot be expected to be *suddenly* wrought, and that long, earnest, and faithful endeavors to produce, by the Divine blessing, an acquiescence in the *principle*, and a *gradual approximation* to its full development in *action*, must be expected first to exercise our Christian patience and hope.

And be ye not, dear brethren of the laity, backward in encouraging your pastors in such holy efforts to do full justice to the pious provisions, appointments, and requirements of the Church.

Our only hope, in all times of trial for the Church, is in the LORD our GOD. And surely we can have no truer refuge to Him than in that Church's holy communion with Him in her prayers and praises, and especially her eucharistic commemoration of the LORD's death, and the means which she is therein commissioned to administer of the grace and salvation which that death procured.

Let the claim which is so generally put forth among us to attachment to "*the Church as it is*," be truly *honest*, and *her* provisions will be gladly followed in all efforts to restore the unity and harmony which should subsist among the members of the *one body of Christ.*

And let me, dear brethren, clergy and laity, especially press upon you the importance of ever looking upon the Church in its true and essential *spiritual* character. It has to do with spiritual and eternal things. However combined, in its militant state, this its great object may be with circumstances and relations of a secular character, *these* are not *of* it. They are but *appendages* connected *with* it. They are valueless for its genuine purposes, if separated from its spirituality. They are degrading and dangerous to it, and destructive of the Christian character and hopes of its members, if made paramount in their estimate and regard. Therefore do I earnestly and affectionately commend to your most serious study and consideration the true spiritual nature, requirements, and objects of the Church. Your thoughts, cares, and labors must be mainly given to heaven and heavenly things, or you are unfit to duly appreciate the things of the Church of CHRIST. As this is the kingdom of heaven in its incipiency, those whose conversation is not in heaven can have no just view of what rightly pertains to it, and may, by thoughtless interference, and much more by deliberately bad intent, in obtruding into its concerns, be guilty of blasphemy before GOD.

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* The italics are the Bishop's.

* I trust I shall be excused for selecting, in the confidence of its proving gratifying to you, the following extract from the letter of a reverend brother, recently returned from an excursion to the Mediterranean in quest of health:—"The clergy of the Church of England, whom I saw in Asia Minor and elsewhere, inquired for you with much interest, and expressed no little sympathy for you in the trials to which some of your official duties have subjected you."

These things I would impress upon the clergy, for their right guidance in the instruction of their people, and upon all for their thorough and practical adoption.

Especially, dear brethren, do I exhort you to continue steadfast and unmoveable in the principles of the blessed Gospel of our Lord and Saviour JESUS CHRIST. Be these your guide in the cultivation of individual character, in the discharge of domestic duty, in the regulation of social intercourse, and in all your civil relations and duties. In them all let your light shine before men in the affections, virtues, and good works of the Gospel—its purity, sanctity, and heavenly mindedness. In no other way can you do justice to the Church, and promote the interests of pure and undefiled evangelical religion. This too is the armor wherewith you may be prepared to meet every opposition, open or cloaked, to the true doctrine and order of the Gospel. Let there then be no just imputation upon the clergy for unwillingness to *preach*, and none upon the laity for unwillingness to *receive*, the pure and unadulterated Gospel.

We have, brethren, but to hold fast the profession to which we were devoted in baptism, and *all is safe*. When the world, the flesh, and the devil are truly renounced by Christians, the Church will be secure; her sacred principles rightly appreciated; her holy duties faithfully discharged; her true spirit imbibed, and she, at unity in herself, be carried onward to the triumph which her LORD has in reserve for her here and in heaven.

To this end, brethren, be ye true to your solemn Christian league. Let heresy distract, schism deride, and worldliness neutralize as they will. Be yours the steadfast mind and purpose to pursue the one straight path of catholic faith, piety and unity.

And that GOD's blessing may herein and in all things rest upon you, is the sincere prayer of

Your affectionate Pastor,
BENJ. T. ONDERDONK,
Bishop of New York.

NEW YORK, January 27, 1844.

Rev. Dr. Wainwright to Rev. Dr. Potts.

Rev. and Dear Sir,—I am constrained to call the attention of our readers particularly to the conclusion of my last letter, which is as follows: "Do you or do you not believe that you can, consistently with your standards, with the teachings of your accredited writers, and the most eminent living doctors of your Church, affirm that a minister can be lawfully commissioned otherwise than by *external ordination by other ministers, who have themselves been externally ordained?*"

I had little expectation that you would answer the foregoing interrogatory, for I knew, and doubtless our readers perceived, that any answer *true to its point* would involve you in serious difficulty. Should you answer in the affirmative you must abandon the principles of your own Church. Should you answer in the negative you must abandon your own principles, viz., "that there is no warrant from Scripture for making any particular external form of polity a condition of that Christian fellowship and communion with God which are the distinguishing duties and privileges of the Church of Christ.

You therefore did not find it expedient to answer the question—but instead of doing so ran off into various disquisition, interspersed with your accustomed vague charges against me—denunciations of my Church—historical sketches of the rise and progress of the present controversy—assertions about unduly exalting forms, &c. The public, I trust, will not be misled. They have seen the force of the argument from your standards. They have seen the point of my interrogatory, and its direct bearing as an *argumentum ad hominem* upon your proposition. They know why you did not answer it, and they will judge between us whether your most adventurous assertion, that I had in my last letter endeavored to evade your argument, is well founded or not.

When you volunteered in this controversy you took your ground against me as being an Episcopalian. I, on the other hand, accepted your challenge as from a Presbyterian. I had a right to suppose, therefore, that we should each be true to our own standards, and carry on our controversy under their sacred and binding authority. I had pledged conformity to mine, in the same spirit as I do not doubt you did to yours when you gave an affirmative reply to the question, "Do you sincerely receive and adopt the confession of faith of this Church, as containing the system of doctrine *taught in the holy Scriptures.*" *Form of Gov. of the Pres. Church.* Chap. XV. Sec. XII.

When therefore in your *fifth* letter you advanced your *first* argument in support of the affirmative proposition, I met it fairly and directly. My course of argument was this—(the public, I trust, will understand it and feel its weight, if you do not)—I showed that the Presbyterian Church *did* "make *a* particular external form of polity a condition of that Christian fellowship," &c. I quoted the standards of that Church—I sustained their doctrine by references to Scripture and by comment. I adopted this doctrine, as far as it goes, and assumed it as my own. To all this you offer not a single refutation, nor any thing that to my apprehension approaches to one.

You say "that upon a proper occasion you will hold yourself ready to prove," &c. You say what you could do, what you might do, and what on some future occasion perhaps you will do, to show that "the Presbyterian formularies teach no more than is believed and admitted by all the denominations of Christians who believe at all in the propriety and necessity of the ministry and ordinances of the gospel." But you have not done this, or attempted to do it, and permit me to add, with all due respect, my firm conviction is that you *cannot* do it. Your standards, at any rate, do teach more upon the subject of the ministry than is held by Friends, Congregationalists or Baptists; and although you more than once suggest to our readers that you must be a better judge of the meaning of your formularies than I am, (and although this may have a certain effect with persons for whom I do not write,) I am confident that the intelligent and candid of your own communion will say that when I appeal from you to your own accredited doctors in regard to the meaning of your standards, the appeal deserves to be tried.

Now here I must solicit your special attention and the reader's patience, for the question presenting itself is of the utmost importance. It lies at the foundation of all this controversy. If the principle I contend for is not sustained by the most cogent and satisfactory arguments I need go no farther. If a divinely appointed Apostolical ministry—I mean too in the sense of the Episcopal and Presbyterian standards, and I affirm that on this point they agree—is not essential to the Church—then Prelates are not essential—then the question of Apostolical succession is as unimportant as can well be imagined. Therefore it is that I press this point home upon you, and demand a categorical answer to the question which concluded my last letter, and which I repeat in this. If you can answer in the affirmative and sustain your affirmation, or in other words, if you can support your first argument, that "there is no warrant from Scripture for making any particular external form of polity a condition" &c., then you knock down your own ecclesiastical mansion about your ears, and with the same blow you demolish the Divine right of Episcopacy. But you have not done this, and I repeat my firm belief that you cannot do it.

Now we must have a clear understanding upon this point, and the public must have a clear understanding upon it. And it is for want of this clear understanding that the progress of our argument has been retarded. And as you intimate that the delay has been owing to me, I am compelled to retort upon you, and affirm that this unsatisfactory slow dragging of the argument is wholly chargeable upon you. Answer affirmatively or negatively to the question of my last letter, repeated in this. If affirmatively, then you are a Congregationalist, and I leave you in the hands of the Presbyterians, to battle with them the question of a divinely appointed ministry. If negatively, then your first argument is demolished and you must build up another.

But you may say—you do say—that you "hold to a ministry, an Apostolical ministry, a divinely appointed ministry." How do you hold to this position? That is the question. You say, because "it depends upon the fact that it is substantially conformed to Apostolic practice, and that it is imbued with the Apostolic spirit." And you go on—"The call to it consists primarily in the possession of a sincere desire to advance the cause of evangelic truth and righteousness; secondly in the possession of the requisite intellectual gifts and qualifications for this purpose; and thirdly in the voice of the people inviting the individual to exercise those qualifications in their behalf. *Ordination* is the public recognition of such an individual as the possessor of such a call, and does not invest him with any sacramental and mysterious virtues which he did not before possess." Is it possible that in your estimation this is the whole force, intention and efficacy of ordination? The Presbyterian standards say that it is a *calling of God, as Aaron was called of God.* No, says Dr. Potts, it is simply "a public recognition." A newspaper paragraph, duly signed by the proper persons, would be "a public recognition." Would this be an ordination? A handbill at the corners of the streets is in like manner "a public recognition." In what heresy that ever cursed the earth have not the leaders been favored with "a public recognition" by their adherents? And is this equivalent to ordination, to the "laying on of the hands of the Presbytery!"

I affirm and you cannot deny that the Presbyterian standards teach that neither "the inward call," "nor intellectual gifts and qualifications" (this is the Quaker doctrine) nor "the voice of the people inviting to exercise their qualifications in their behalf," (this is the Congregational doctrine) constitute a gospel minister; and that ordination is not merely "the public recognition of such an individual as the possessor of such a call," (this is the whole import of Congregational ordination,) but that ordination does invest the individual with an authority which he did not before possess, and which he could possess solely and exclusively by the laying on of the hands of other ministers, who have themselves been externally ordained. (And this is the Presbyterian doctrine.)

That this is the Presbyterian doctrine I will not attempt to strengthen the proof by quoting more largely from your standards, than I have done in my last letter, lest I should fatigue our readers, but I will refer to what may be of some interest to them, and what will greatly fortify my position. I will refer to the doings of the General Assembly held in June last.

This very point now between us then came up, and was fully discussed, on the question of the rights of ruling elders to impose hands at ordination. On one side it was argued that they had the right, on the ground that "they were members of the Presbytery, and ordination was to be by the laying on of the hands of the Presbytery." On the other side it was contended that they had no such authority, inasmuch as "ministerial acts could be performed only by ministers." "Ministers were the representatives of the head of the Church, the elders the representatives of the body." "The ministers are Christ's representatives, the elders the Church's. We have here then the two elements of office—election by the people through their representatives the elders, and ordination by Christ through his representatives or ministers." "And what power does the Church give him (i. e. the ruling elder)? Not the power of ordination, for the Church herself, aside from the ministry, does not possess that power. Independents sometimes ordain without preaching elders, but that is not Presbyterianism. And here is the very point in question. The Church has power to deliberate, advise and decide, but not to impose hands. This significant act of very ancient origin is an emblem of the transfer of ministerial power. But the Church is not the depository of this power, and therefore she cannot delegate it to her representative." These were some of the arguments used, and sound arguments they were, and they prevailed, and they were sustained by your General Assembly, by the following overwhelming vote:

Yeas	134
Nays	8
Excused	2
Absent	15
Total	159[*]

Whether Dr. Potts was a member of this Assembly, or whether he was among the yeas, nays, excused or absent, I am not informed—nor is it material to know. Such was the decision of his Church, and the decision was in conformity with its standards, and its standards and this decision recognize a principle which I believe to be scriptural, and therefore I accord with it, and I advance it as containing my negative, and the reasons for my negative, to his first argument, "there is no warrant from the word of God for making any particular external form of polity a condition," &c. And I submit to the public whether I have not, (by the aid of his own standards, I acknowledge,) overthrown his argument. If not, let him show upon what foundation it yet rests. If upon any that is valid and firm, then, as I before said, there is no need of any farther discussion—for if an Apostolical, divinely appointed ministry, in the sense I have contended for it, is not essential to the Church, Presbyterian ordination is not essential, and a fortiori Episcopal ordination is not essential, and to argue for Apostolical succession would be worse than vain.

In view of the above argument let the public decide who has embarrassed this discussion by confused views, contradictory statements, inconclusive arguments, and declamation having no real bearing upon the question at issue. Do not take this remark, I pray you, in an offensive light. I should deprecate offering it in this light. I present it in self-defence—to shield myself from the accusation which you have repeatedly made, and which you seem anxious to impress upon the public, that I am trying "to avert the dreaded issue."

Now, sir, in concluding this part of my letter, let me sum up and ask the public to judge between us.

Your first argument, in proof that my assertion concerning Episcopacy is *unscriptural*, is contained in the following allegation:—"There is no warrant from scripture for making any particular external form of polity a condition," &c. Which allegation, if it be at all to the point, is the same as alleging that there is no warrant from scripture for making any particular form of polity essential to the being of a Church.

I maintain that I met it directly and fairly. You, indeed, with admirable appreciation of our logical relations to each other, desired me to *disprove* your allegation. Of course I preferred that you should *prove* it first. It was enough for me to deny it. I deny it still. Will you prove it? Or, will you answer the question I have propounded in relation to ordination?

You have manifested great sensitiveness throughout our correspondence in regard to what you call the arrogance of Episcopalians, and I have been particularly surprised at the concluding paragraph of your last letter. You speak of "open assault like that which originated this discussion," (I deny again that any assault of mine did originate this discussion, and deny it in the sense I have sufficiently explained,) of "our hands being against every man," and therefore, in the spirit of Christian retaliation, "your hands are to be against us"—of "self-respect"—and an "unimpeached character" to be maintained. These words imply grave charges. Who has assaulted you? Who has impeached your character? Who has wounded your self-respect? Who has denied that you are a Presbyterian minister—the popular pastor of a highly respectable congregation? Who has denied your right to administer the affairs of your own congregation and your own Church in your own way? Who has interfered, or wished to interfere, with your liberty in Christ to worship in your own way—to preach the doctrines you believe to be true—to administer the sacraments you believe to be Christ's sacraments? And because we choose to assert and maintain our liberty in Christ in these matters, and to read and interpret God's word according to the best light we have, and in view of our solemn responsibilities to be judged at the last day for the use we have made of this word, common to us all, are we to be accused of arrogance and uncharitableness, and to have all other offensive epithets heaped upon us? Permit me to say that all this excitement on your part is uncalled for. I maintain a certain doctrine because I believe it to be taught in God's word. If you can convince me, as you have undertaken to do, that it is not there taught, I will at once relinquish it. But if I maintain it without interfering, or wishing to interfere, with your civil, social or religious rights, and without indulging the language of denunciation, (and if you will point out to me any such language that I have used, on *any occasion whatsoever*, I will recal it and apologize for it,) you have no cause to feel yourself aggrieved.

I have now to say a few words on your oft repeated charge about "exclusiveness," "unchurching," &c.

I have hitherto been contented with showing from your standards that, however just in itself this charge might be, it cannot with propriety be preferred by any Presbyterian minister who adheres to his own scheme of doctrine. I now, however, go farther—and solemnly deny the charge. I am not "exclusive." I "unchurch" no man, in the sense which you attach to these terms. I consign no fellow-creature to those "uncovenanted mercies" which, according to your views of Christian truth, you very properly say are no "mercies at all." Herein consists your mistake, and I ask our readers to look at it closely.

The maxim "nulla ecclesia sine episcopo" is an ancient maxim of the Church Catholic, and it is to be interpreted and understood according to the great principles whereby the Church represents upon the earth the Universal Father's mercy toward all his guilty and suffering children. But you have withdrawn it from its home and its true interpreter, and have read it to the world and commented on it, not by the aid of catholic charity and truth, but in the light of the narrow system of Geneva. Your views of the "Church" and of the "covenant" and of God's mercy to the human race may be gathered from the following dogmas:—

Confession of Faith, Chap. XXV.—The Catholic or universal Church, which is invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one under Christ, the head thereof, and is the spouse, the body, the fulness of him that filleth all in all.

Confession of Faith, Chap. III. Sec. III.—By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others are foreordained to everlasting death.

IV. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished.

V. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto, and all to the praise of his glorious grace.

VI. As God has appointed the elect unto glory, so hath he by the eternal and most free purpose of his will, foreordained all the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by his spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.

VII. The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice.

Confession of Faith, Chap. X. Sec. I. All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call, by his word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ, enlightening their minds, spiritually and savingly, to understand the things of God, taking away their heart of stone, and giving unto them an heart of flesh; renewing their wills, and by his almighty power determining them to that which is good; and effectually drawing them to Jesus Christ, yet so as they come most freely, being made willing by his grace.

II. This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man, who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.

III. Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth. So also are all other elect persons, who are incapable of being outwardly called by the ministry of the Word.

IV. Others, not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet they never truly come to Christ, and therefore cannot be saved; much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may is very pernicious, and to be detested.

In the light of such a system as this it is that you have undertaken to interpret my maxim—and have lifted your hands in horror at its import when thus interpreted.

You of course limit the "Church" and the "covenant" and *the possibility of salvation* to the "elect," that is, *to that specific number of adults and infants whom God according to his eternal purpose hath predestinated unto life and hath chosen in Christ, without any foresight of faith or good works or any thing in the creature as conditions or causes moving him thereunto.* Consequently you regard my dogma as with awful presumption laying its hand upon the Divine decrees, defining their course, designating their subjects among the children of men, and impiously determining that every community without a Bishop at its head is not of the "elect," but consists only of vessels of wrath, fitted for destruction.

But no, sir; this maxim "no Church without a Bishop" is not yours—*you* cannot interpret it. Its birth-place is not Geneva—its home is not there. It belongs to the system of free grace and of salvation within *the reach of all.* It abides in the great temple of him who died for all—the gates of which are open to all and open to every man,—to which no man is admitted, and from which no man is excluded, by any unconditional decree of the Almighty. And as the parent, obeying his Saviour's invitation, is carrying his little children to baptism, he is not tortured by doubt and fear, lest after all, his offspring not being of the number of "elect infants," the ordinance may be in vain, and his affectionate care for their Christian nurture, and his watchings and prayers and tears, be returned to his desolate and despairing heart by a resistless and unconditional decree, recorded in the clouds and darkness above him. He knows and is sure, that in the laver of regeneration his little ones are made "members of Christ, children of God, and inheritors of the kingdom of heaven." And he knows also that their attainment of the full maturity of the Christian life, or their failure to attain it, depends through the grace of God, not in *appearance merely* but really and truly upon the manner in which he and they sustain their responsibility as free moral agents.

A membership of the visible Church is ordinarily necessary to salvation. In a Christian land, however, men are not ordinarily out of the Church but through their own fault—and for this they are of course responsible in proportion to the wilfulness of the fault. If in Christian, as is the case in heathen lands, many should be out of the Church, not through any fault of their own, we know of no authority given to man to pronounce their condemnation. We do not believe that the fact of their being out of the Church is a sign that God has by a secret decree "passed them by," or which is the same thing, appointed them unto perdition. We commend them in faith and hope to the mercies—in our view the all embracing mercies—of our Heavenly Father.

Were it true, then, that we "unchurch" all who do not ackdowledge and receive the organization of the Church as we believe we have received it from Christ, we should regard those only as in a state of condemnation who reject the truth of Christ wilfully, through evil dispositions—i. e., knowing or having the opportunities of knowing it to be the *truth of Christ*, and rejecting it *as such.* While unchurching others not thus wilfully rejecting the truth, we should not condemn—not believing the being out of the Church to be a necessary sign of perdition, as it is in the system of Geneva. We do not "unchurch" men, however, quite so recklessly as my opponent seems to imagine. We "unchurch" no man—we banish no man from our communion, who has been lawfully baptized, and holds the essential faith; who leads a Godly and a Christian life, and who is not, *wilfully* and *knowingly*, a schismatic.

It is true that we believe in one only visible Church of Christ. We believe that it is unchangeably constituted and organized by Christ himself. We believe that it will continue one to the end of the world. And we do not believe that the various communities around us, which have sprung up at different times within the last three hundred years, and which continue to spring up every year, calling themselves Churches, are so in fact. They are without Christ's organization and ministry. Their organization and ministry are recent—of yesterday. Whereas Christ organized his Church eighteen hundred years ago. But while we thus deny to these communities in *the aggregate* the name and character of churches, and while we regard them as in *a state of schism*, we yet believe, so far as *the individuals* belonging to those communities are concerned, that the *guilt of schism* depends upon the circumstances of each particular case. And we do not decide that those individual members may not, by virtue of their baptism and their Christian faith and virtue, be still connected, though in imperfect communion, with the Church of Christ.

Though in their corporate capacity we refuse to acknowledge them as Churches, and we deem them not lawfully organized, in respect to individuals we do not refuse to commune with them as members of the Church. Were your temple of worship to be suddenly destroyed by fire on some communion day, yourself and your whole body of communicants would be received, I venture to say, with the utmost Christian hospitality, in any Episcopal Church in this city, or in the land, and would be welcomed to partake with us of the Holy Communion. Cease, then, I pray you, attempting to bring this undeserved odium upon a whole denomination of your fellow Christians, and bear with the only rebuke I will utter for the attempt—"Who art thou that judgest another man's servant? To his own master he standeth or falleth."

Now, from what has been said in this latter part of my letter, it appears—

I. That we are not "exclusive" in your sense of the word, or in the sense in which your scheme of doctrine makes the Church exclusive.

II. That to "unchurch men is not, necessarily, as it is according to your system, to consign them to perdition.

III. That while we deny to the recently organized communities around us, in the aggregate, the name and character of churches, we do not deny that the Christian baptism and faith of the *individuals* embraced in these communities may connect them though in imperfect communion, with the one visible Church of Christ.

IV. That all your various charges of "exclusiveness," "uncharitableness," "unchurching," &c., are unfounded and unjust, and that you have been led into this injustice by your attempt to interpret a maxim of the Church catholic, eighteen hundred years old, in the light of the system which was fabricated at Geneva three hundred years ago.

I have the honor to be, Rev. and dear sir,
Your obedient servant,
JONA. M. WAINWRIGHT.

January 30th, 1844.

[*] New York Observer, June 3, 1843.

NOTICES.

☞ A Spirit of Inquiry being at the present time most clearly manifest in relation to the Protestant Episcopal Church in the United States, it is believed that a Course of Sermons on the principles by which she has ever been distinguished will be of advantage in directing inquirers to the path of truth. The Church has never departed, nor is she in danger of departing from that middle course in which she always protests against error of every kind.

In accordance with these views a Course of Sermons will be preached on Sunday evenings, during the ensuing winter in ST. PAUL'S CHAPEL, and be repeated in ST. CLEMENT'S CHURCH, in this city.

Services to commence at half past seven.

ST. PAUL'S CHAPEL, Sunday evening, February 4. Sermon by Rev. Prof. Ogilby, on "*The Causes of the English Refomation.*"

ST. CLEMENT'S CHURCH, Sunday evening, February 4. Sermon by the Rev. Edward N. Mead, on "*The Romish Claims of Supremacy and Infallibility.*"

The Rev. John Henry Hobart will deliver a sermon to the *young*, being the 6th in the course, in the Mission Church of the Epiphany, in Stanton street, between Essex and Norfolk streets, on Sunday evening next. Services to commence at 7 o'clock. Feb. 3.

☞ The Semi-annual Examinations of the Students of the General Theological Seminary will be held in the Chapel on Friday and Saturday, the 9th and 10th instant. Divine service will commence at 9 o'clock, immediately after which the examinations will take place. By order of the Trustees,
SAM'L H. TURNER,
Feb. 3. Dean of the Faculty for the present year.

CALENDAR.

FEBRUARY.

4. Septuagesima Sunday.
11. Sexagesima Sunday.
18. Quinquagesima Sunday.
21. The first day of Lent, commonly called ASH-WEDNESDAY.
24. St. Matthias the Apostle.
25. First Sunday in Lent.
28. Ember Day.

MARCH.

1. }
2. } Ember Days.
3. Second Sunday in Lent.
10. Third Sunday in Lent.
17. Fourth Sunday in Lent.
24. Fifth Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
31. Sunday next before Easter.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York.—Tuesday, January 30th, confirmed at her residence a sick member of St. Luke's Church.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Sexagesima Sunday, February 11, Mission Church of St. Matthew.

Quinquagesima Sunday, February 18, Church of the Annunciation.

First Sunday in Lent, February 25, St. Ann's Church, *Brooklyn.*

Seond Sunday in Lent, March 3, Church of the Ascension, *New York.*

Third Sunday in Lent, March 10, Church of the Redemption.

Fourth Sunday in Lent, March 17, St. Jude's Church.

Fifth Sunday in Lent, March 24, St. Paul's Chapel.

Sunday next before Easter, March 31, St. John's Chapel, A. M.; St. Bartholomew's Church, P. M.

First Sunday after Easter, April 14, St. Mark's Church.

Third Sunday after Easter, April 28, St. John's Church, *Brooklyn.*

ACKNOWLEDGEMENTS.

SEAMEN'S CHAPEL.—Donations received since July for establishment of a Sailor's Church in Port of New York.

From Howland & Aspinwall, $234; Robert B Minturn, $200; Jacob R Le Roy, $100; W S Wetmore, $100; Mrs Banyer, $100; Peter A Schemerhorn, $100; Boorman, Johnson & Co, $100; George T Fox, jr, $100; Stewart Brown, $50; Adam Norrie, $50; Miss Jay, $50; Mrs Anna Watts, $50; Miss Lorillard, $50; W B Astor, $50; David Austen, $50; Fox & Livingston, $50; D A Cushman, $35; C J Aldis, $30; John P Stagg, $25; Edward Prince, $25; Schuchard, Favre & Co, $25; L M Hoffman, $25; Richard Irwin, $25; W W De Forest & Co, $25; S T Jones, $25; S Bowne, $25; R Bowne, $25; W N Seymour & Co, $25; W R & C Hitchcock, $25; H C De Rham, $25; John Griswold, $25; Wm Couch, $25; Bogert & Kneeland, $25; G T Adee, $25; Robt Kermit, $25; Mrs and Miss Pierrepont, $25; C V S Roosevelt, $25; W A Spencer, $25; J D Wolfe, $25; Joseph Sampson, $25; John Haggerty & Sons, $25; Francis Tomes, $50; Woodhull & Minturn, $25; H Merrill, $25; Benj Loder, $25; James A Edgar, $20; James Tooker, $20; Wm Nelson, $20; Moses Taylor, $20; James S Aspinwall, $20; Alfred Edwards, $20; F T Peet, $20; B R Winthrop, $20; J R Morewood, $20; Russ, Bros & Co, $20; S T Cary & Co, $20; Johnson & Lowden, $20; H D Aldrich, $20; F C Tucker, $20; John H Swift, $10; D Stebbins, $10; J H Smith, $10; cash, $10; Charles Ely, 10; T Tucker, $10; W G Hunt, $10; Mrs A T Anderson, $10; Barber Bros, $10; G Pattison, $10; John Jay, $10; W M Benjamin, $10; Lewis & Fairman, $10; T Hunt, $10; W L Rushton, $10; Cornelius Oakley, $5; A Journeay, $5; H Meigs, jr, $5; P E F M'Donald, $5; W Poole, $5; A P Pentz, $5; H Trowbridge, $5; J H Williams, $5; A S Fraser, $5; cash, $5; C M Leupp, $5; E M Young, $5; J M Kupfer, $5; R F Crocker, $5; Charles Adams, $5; Richard Van Wagenen, $5; F W Many, $5; cash, $5; Capt Thompson, $5; W J Hyslop, $5; R McCroskrie, $5; A R Walsh, $5; Haynes Lord, $5; Mrs Walsh, $5; a Presbyterian, $5; cash, $5; N J Becar, $5; John Alstyne, $5; A H W, $5; Williams & Haniman, $5; cash, $5; W C Porter, $5; W A Ellerry, $3; cash, $2; J & T W, $2; G A T, $1; W H Crossman, $1; Hiram Ketchum, $3; sundry sums, 49 31; children of St Clement's Sunday school, $5; a parishioner of Trinity Church, Geneva, per Rev P P Irving, $3; St Luke's ch, $51 62; Ascension church, in part, $61 91; Rev Mr Harris, $10; C J O, $10. Total amount, $2991 84.

B. S. THOMAS, Treasurer,
February 1, 1844. 39 Nassau street.

DOMESTIC MISSIONS.—The Treasurer of the Committee for Domestic Missions since his report of the 24th, has received the following contributions:

From individuals of St Ann's ch, Annapolis, Md, per Rev Gordon Winslow, $30; St Luke's ch, Rochester, N Y, per David Hoyt, Esq, treas'r, $120; Trinity ch, Rutland, Vt, $6; donation of Capt Spencer, U S N, $50; St John's ch, Essex, Conn, Rev Thomas S Vail, rector, half, $15; Rev A Edwards, Centreville, Ohio, $1 50; Rev W Presbury, Springfield, Ohio, $4 56; Rev J S Large, Maumee City, Ohio, $6; "Anna Humphrey's" Juvenile Society, St James's ch, Derby, Conn, $7; Christ ch, Binghampton, N Y, half, $13; catechetical class of do, half, $2; from Rev P A Proal, D D, to be added to the Utica collection, $3; through C C Trowbridge, Esq, R A in Detroit, monthly collections in St Paul's ch, Detroit, for January, $50; contents of a family mite box in same parish, $10; Christmas offerings of the teachers and scholars of the S S of the same, $20; Christmas offerings of St Thomas's ch, Truago, Rev Charles Fox, rector, $15—total, $95; Sunday offerings of Grace ch, Providence, per W T Grennell, Esq, half, $76 92; Christ ch, Louisville, Ky, Rev T C Pitkin, rector, per B O Davis, Esq, half, $66 10; additional from the Church of the Ascension, N Y, half, $2; Ladies' Benevolent Circle of All Saints' ch, Portsmouth, Ohio, $50; Christmas offering of S S Christ ch, East Haven, Conn, half, $1 12. Total, $549 20.

THOMAS N. STANFORD, Treasurer,
Jan. 31, 1844. 139 Broadway, New York.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his report of the 25th inst, has received the following sums:

From Christ ch, Georgetown, D C, monthly collection, half, $40; S school Christmas offering of do, half, $5; St Luke's ch, Rochester, per Rev Dr Whitehouse, $90; for Africa, $40—$130; St John's ch, Essex, Ct, per Rev T H Vail, half, $15; catechetical class, Christ ch, Binghampton, W N Y, half, $2; for Constantinople, $1; congregation of Christ ch, half, $13; Syrian Mission, $2; per Rev J J Robertson, D D, rector, $18; S school Christmas offering, St James's ch, Piqua, O, per Rev R S Killin, rector, $5; from J Mason Campbell, subscription to the Mission of Rev Mr Southgate, $25; S school offerings, Grace ch, Providence, R I, per W T Grennell, Esq, treasurer, half, $76 91; collection at Christ ch, Louisville, Ky, half, $66 19; addition to collection in Ch of Ascension, N Y, half, $2; do, foreign, special, $1—$3; S school Christmas offering, Christ ch, East Haven, Ct, per Rev Mr White, rector, half, $1 12. Total, $385 22.

J. SMYTH ROGERS, Treasurer,
New York, January 31, 1844. 57 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Trinity ch, Rensselaerville, Rev Robert Washbon, rector, $2; Mrs S A Remsen, a subscriber, $3; Moses Wanzer, do, $4. Total amount, $9.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, Jan. 31, 1844.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From Rev S Seabury, D D, $3; Mrs Susan A Remsen, $2; Wm S Popham, $1; Moses Wanzer, $1—all annual subscribers. Total amount, $7.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, Jan. 31, 1844.

FUND FOR AGED AND INFIRM CLERGYMEN.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," since acknowledgment of 24th inst., the following contributions, viz:—

From Trinity ch, Athens, Rev T Mallaby, rector, $3; "a female member of St John's ch, village of Stillwater, C M," $10; St Philip's ch, N Y, Rev A Fraser, $12 76; Christ ch, Cooperstown, Rev F T Tiffany, rector, $7 62; W G P, donation, $1. Total amount, $34 38.

C. N. S. ROWLAND, Treasurer
of the Convention of P. E. Church, N. Y.,
Jan. 31, 1844. 55 Water street.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.—The Treasurer has received since report of 24th inst., the following contributions, viz:—

From Trinity ch, Athens, Rev T Mallaby, rector, $2; St Philip's ch, Phillipstown, Rev Robert Shaw, rector, $2; W G P, donation, $2. Total amount, $6.

C. N. S. ROWLAND, Treasurer,
January 31, 1844. 55 Water street.

THE POOR.

The subscriber, Missionary of the Church of the Holy Evangelists, thankfully acknowledges the receipt of the following donations for the poor:

From "an occasional bearer," a bundle of clothing; from A B, a bundle of clothing; per Mr Butler, from L, $20; per Stanford & Swords, from D H, $10; by the same, a bundle of materials for clothing and $25, from John D Wolf, Esq.

Further donations will be thankfully received, and may be left with Mr. Butler, 20 John street; Mr. Sparks, office of the Churchman, 109 Nassau street; Stanford & Swords, 139 Broadway; or with the Missionary, Benjamin Evans, 360 Broome street.

January 31, 1844.

MISSION CHURCH OF ST. MATTHEW.—The subscriber gratefully acknowledges the receipt of the following sums for the benefit of the poor:

From John D Wolfe, Esq, $25; from D H, $10, through Stanford & Swords; from Mrs Holmes, a bundle of clothing; from L, $20, through T C Butler, Esq.

Further donations will be thankfully received, if left with Stanford & Swords, 139 Broadway; Mr. T. C. Butler, at the Depository, 20 John street; Mr. Sparks, Churchman office, 109 Nassau street; or with Jesse Pound, 50 Fourth street. Jan. 31, 1844.

MISSION CHURCH OF THE EPIPHANY.—The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

By Stanford & Swords, from D H, $10; by Thomas C Butler, from L, $20; from W G P, $2.

If a *word*, fitly spoken, is of inestimable value; an *offering*, for the destitute, in the time of their greatest need, will not be less so. The recent pressing calls for aid have entirely exhausted the means at the disposal of the Missionary. He is constrained, once more, to ask the kind remembrance of his friends. May he not remind them, that "he who hath pity upon the poor, lendeth to the Lord?"

LOT JONES, 192 Allen-st.

N. B. Further donations will be thankfully received, They may be left with Messrs. Stanford & Swords, 139 Broadway; Thomas C Butler, Esq, Church Depository, 20 John street; James A Sparks, Esq, 109 Nassau street; or with the Missionary, 192 Allen street.

January 24, 1844.

WANTED, a first rate *Soprano* Singer, every way qualified to take the lead in a Church in this city. The salary will be liberal. Inquire at this office.
Feb. 3—tf

WANTED, a respectable Canvasser, a Churchman, for a religious periodical. To a man of good address, well recommended, it can be made an object. Apply at 109 Nassau street. Feb. 3.

ST. ANN'S HALL, FLUSHING, L. I.

REV. J. F. SCHROEDER, D. D., RECTOR.

NEW ARRANGEMENTS—TERMS REDUCED.

AT the instance of a number of his friends and patrons, the Rector has made certain *new arrangements*, with a view to extend the influence and increase the usefulness of this Hall, as an institution dedicated to the cause of FEMALE EDUCATION UPON CHRISTIAN PRINCIPLES, *associating sound learning and elegant accomplishments with religious motives.*

Buildings and Grounds.

The buildings, since the first opening of the Hall, in the year 1839, have been greatly improved and enlarged. The classic beauty of the main edifice, (111 feet long,) with its spacious saloon, (nearly 60 by 40 feet;) the grounds, elegantly ornamented with a fountain, and a large and well furnished green-house, (55 feet in front;) the extensive vegetable and flower gardens, comprising an area of more than three acres; the alluring walks and drives in the neighborhood; the delightful land and water scenery; and the convenient distance of the institution from the city of New York, combine to render it, in these respects, just such a spot as to meet the wishes of parents, who, while providing for the *intellectual culture* of their daughters, would not lose sight of the best means for securing their *health and happiness.*

Course of Studies.

The course of studies embraces all the branches of literary and scientific knowledge imparted in schools, seminaries and colleges; and affords every facility for acquiring a thorough English, French and Classical education. It is conducted by the Rector, with the aid of a number of able resident teachers, and of eminent lecturers.

At the present time, (February 1st, 1844,) there are classes in Reading, Orthography and Definitions; Grammar, Criticism and Composition, Civil and Ecclesiastical History and Geography, Physiology, Natural Philosophy, Arithmetic, Algebra and Geometry, and Ancient and Modern Languages and Literature. The students of NATURAL PHILOSOPHY enjoy the advantages afforded by the *extensive Philosophical Apparatus* belonging to the institution. In LATIN, there are several classes, studying Jacobs' Reader, Cicero, Virgil and Horace; and in GREEK, beside the less advanced pupils, there is a class reading Homer and Euripides.

Two FRENCH *Ladies* reside in the family, and offer every desirable means for the thorough study of the French language, and for daily *French conversation.*

An extensive course of ENGLISH AND GERMAN LITERATURE has been carefully prepared for the pupils in this department, and is pursued with the happiest effect.

Soon after March 1st, several of the classes will resume or commence the study of Mental and Moral Philosophy, Logic, Rhetoric, Botany, Chemistry, Natural History, Mineralogy and Conchology.

Library and Cabinet.

In the LIBRARY, selected with much care and at great expense, are reposited a choice collection of several thousand books, maps, charts and engravings, relating to every department of ancient and modern arts, science and literature.

The CABINET OF NATURAL HISTORY, which occupies a spacious apartment exclusively devoted to the subject, contains a very large collection of choice native and foreign specimens; and, by means of a correspondence and exchanges with distinguished naturalists, at home and abroad, there are secured abundant materials for illustrating the *Book of Nature.*

Accomplishments.

The accomplishments comprised in the arrangements of the Hall are vocal music, instrumental music on the piano, guitar, harp and organ, drawing, oil painting and modelling in clay, and callisthenics and dancing, as a recreation, and a means of imparting ease and gracefulness. Instruction is afforded also in a variety of other elegant accomplishments.

Exercises and Recreations.

Contiguous to the main building of the institution is a CALLISTHENIUM, with a number of contrivances to promote cheerfulness and afford healthy recreation. Every pupil is encouraged, moreover, to plant and cultivate flowers and shrubbery, in the extensive GARDENS attached to the Hall, and thus become practically acquainted with botany and horticulture. The GREENHOUSE offers many allurements by its large collection of indigenous and exotic plants. Facilities are afforded for exercises in HORSEMANSHIP; and, beside walking excursions, other recreations in the open air, such as archery, are recommended and encouraged.

Religious Department.

The Rector devotes his personal and particular attention to the spiritual prosperity of all the members of the family. The CHAPEL, in a building distinct from the main edifice, but connected with it by a covered way, is furnished with a baptismal font, communion-table, reading-desk, pulpit and organ, and is open every day for Morning and Evening Prayer, and at least twice for Divine Service on the Lord's day. It is used for religious purposes, and for none other. As a Presbyter of the Church, the Rector is free to avow his ardent attachment to her doctrines and worship; and his purpose is, by the help of God, in every way to impart the spirit of her devotions to all those, who are or may be placed under his care, and to render religion attractive and interesting.

The SCRIPTURES are daily expounded in course; and there is a Sunday Bible-class, including all the pupils of the institution. A familiar acquaintance with the Sacred Volume is made a prominent object, and regarded as an essential part of female education.

The members of the Hall enjoy the benefit of a stated annual VISITATION BY THE BISHOP, who attends recitations of the classes in all the studies pursued, and acquaints himself with the condition and prospects of the institution, with a view officially to report thereon to the Convention of his diocese. In his last Annual Address, he reported as follows:

Thursday, July 13th, and the two following days, visited St. Ann's Hall, Flushing, Queen's county, and was happy to find that although, like such establishments generally, it has felt the disadvantageous influence of the difficulties of the times, it was still in a safe condition financially, and certainly had lost none of its valne as a Seminary for imparting, on the principles and in the spirit of the Gospel, the advantages of a sound and thorough female education. On Saturday, 15th, I confirmed 2 in the Chapel of the Hall." The whole number of the members of the family confirmed by the Bishop, in four years, is thirty-seven.

Domestic Arrangements.

The suits of apartments occupied as studies and dormitories, consist of well-furnished and comfortable rooms. There are no general schoolrooms, and no ordinary school funiture; but all the classes recite in distinct and neatly carpeted and furnished *Class-rooms*, so as to preserve the family association and establish habits of refinement. Each study or dormitory is devoted to two, or, at most, three pupils; so that, instead of the usual and very objectionable custom in boarding schools, of dressing, undressing and washing *in common*, a delicacy and neatness are insured, which are believed to be essential to the character of every young lady properly educated. The Rector and all the resident governesses and teachers take their meals with the pupils, in a spacious Dining-hall. The whole number of pupils is divided into sections of six or eight; and the members of each section are the protegees of a Curatress, who aids them in their studies and is their confidential friend.

Sessions.

The academical year is divided into two sessions of 21 weeks each, not including the vacations. The Spring session commences March 1st, and the Winter session October 1st. In the Spring session, there is a vacation of a week at Easter; and in the Winter session, a week at Christmas.

Expenses.

The charge for TUITION in all the English studies, and in the Latin and Greek languages, with BOARD, washing, lights, &c., &c., for the session of five months, from March 1st to August 1st, is REDUCED ONE FOURTH from the former charges, to $120.

The pupils are furnished by the Hall with all books, maps, stationery, and various other requisites, and charged for the USE of them; but this charge *cannot exceed one dollar per month.*

OUTFIT.—Each pupil must be provided with a Bible and Prayer-book, bed and bedding, 6 towels, 6 napkins, ring, fork, and 2 spoons; but all these, (when preferred by parents,) are provided, through the agent of the Hall, at a moderate outlay.

For pupils who do not study Music, Modern Languages, Drawing and Oil Painting, there are NO OTHER CHARGES WHATEVER.

ACCOMPLISHMENTS.—The terms for instruction in the accomplishments are as follows:

Music, piano or organ, per quarter,	$20
Guitar or singing, do.	$10 to 15
Harp,	$25
The French, Italian, German or Spanish language, per quarter,	$8
Drawing, Oil Painting or Modeling,	$10 to 15

Free Scholarships.

Any patron of the institution who may be the means of adding three pupils to the Hall, at one time, is at liberty to nominate a fourth, who shall receive board and tuition free of charge.

☞ *The arrangements of the Institution require, that no pupil be admitted for a less period than a half-year, and that two months' notice be given, or a charge made for that time, in case of the removal of a pupil.*

For further information address the Rector or the Secretary.

Flushing, L. I., Feb. 1st, 1844.

☞ The Hall may be visited, several times a day, by means of public conveyances from New York. Coaches and Omnibuses for Flushing, leave their station, No. 21 Peck Slip, every morning and afternoon; and a Steamer sets out, twice a day, from the foot of Fulton street, East River. The coaches and omnibuses call for passengers in any part of the city of New York, and convey them to the Hall, where they again call for them at appointed hours. Feb. 3.

THIRD EDITION CHURCH ALMANAC.

THE P. E. Tract Society are now printing a third edition of the Almanac, with the list of clergy corrected to the time of going to press.

The edition of the work on Episcopacy, by the Right Rev. H. U. Onderdonk, and Reviews of Rev. Albert Barnes, and Dr. Miller of Princeton, being nearly exhausted, a new edition will be put to press, by the Protestant Episcopal Tract Society, 20 John street.

February 3.

FOR SALE, pew No. 50, in St. John's Chapel, North aisle, and extending into the body of the Church. Price, $500.
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POETRY.

For the Churchman.

"Μου Μνησθητι Κυριε."

TO ALETHE.

I.

Darkness hangs o'er Judah's hills;
Jesus Christ his doom fulfills;
Longer earth denies to hide
Man who pierc'd her Maker's side!
They, the chosen ones are gone—
Who will weep with Christ alone?
Lo! a voice in agony—
Μου μνησθητι κυριε!

II.

Thou, who on the aspen tree,*—
Evermore that tremblingly
Telleth what man can forget—
Hung in death, but livest yet.
Throned in glory, Lord, on high,
Hear, oh hear, from earth my cry,
Lowly bending, breathed to thee,
Μου μνησθητι κυριε!

III.

Fast upon my troubled sight,
Steals that hour of darkest night
When each earthly trust shall fail,
When with ghastly cheek and pale,
Pulseless heart and dimmed eye,
I in death's cold arms shall lie;
Oh, in life's last agony,
Μου μνησθητι κυριε!

IV.

Still a darker hour for me—
Heaven hath fled, and earth and sea,
Oh! I hear the trumpet's tone—
Gathering round thine awful throne
Myriads that no lip can number
Starting from the grave's cold slumber,
In that day of misery,
Μου μνησθητι κυριε!

V.

In the flush of early years,
In the hour of joy or tears,
When no power can grief assuage,
Oh, in all earth's pilgrimage,
In the hour of death's dismay,
At the dreaded judgment day,
Breathe these words, O Alethe!
Μου μνησθητι κυριε!

G. H. H.

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* "Now ye wode whereof ye crosse was made was of ye Aspin tree. Therefor noe sooner doeth its leaves unclose in ye tyme of Spring, than a sodeyn tremoure seizeth them, ye which leaveth them not vntil they be myngled with ye earth in autumne—whereby they evermore doe testifie their horrour at ye dede, whereof mankynde for ye most parte seem to have noe memorie."—*Ancient Legend.*

From the Commercial Advertiser.

THERE CAN BE NO CHURCH WITHOUT A PRELATE.

SEVENTH LETTER TO DR. WAINWRIGHT.

Rev. and Dear Sir,—Were I disposed, I might easily show that from the very commencement of this discussion, my opponent has been busily employed in endeavoring to shift the ground of it, and to make an issue altogether different from that which presents itself to every unbiassed mind as the true one. I will not call the various movements which he has made, evasive, captious or "ungracious," but will leave the reader to judge for himself, after a review of them. At the New England dinner, under very extraordinary circumstances, you volunteer to maintain, upon "a proper occasion," that "*there can be no Church without a Prelate,*" thus unchurching the great mass of Protestant Christendom. The "proper occasion" is offered to you by one who feels that his character and usefulness are publicly assailed by the above proposition. Instead of standing upon any question of mere technicalities, and contesting the points "who is the challenger," and "who shall begin the discussion," I ask from Dr. W. such a definition of his terms as will put the public in possession of his meaning, under his own hand and seal; but this, under the cover of a technicality, is indignantly refused. The right to make this demand, though so obviously just, is also waived for the sake of reaching the merits of the question. Again I proceed to redeem my pledge, and to show that the unchurching dogma, so offensively advanced, is *at war with the spirit and the letter of the Word of God.* My *first* argument is that "there is no warrant from Scripture, for making *any* particular external form of polity a condition of that Christian fellowship and communion with God, which are distinguishing duties and privileges of the Church of Christ." I give some proofs of this position, (see the close of the fifth letter,) and call upon Dr. W. to furnish—if he can—evidence to the contrary. The only reply made to the position is, not that it is untrue, but that I cannot *consistently* assume it, because it is repugnant to the standards of the body to which I belong, which standards, with all the adroitness he can employ, my opponent strives to show are as *exclusive* and unchurching as his own dogma. Thus again is an attempt made to evade the real issue. Although not bound to make any reply to this, I consent to go out of my way to show that both fact and theory demonstrate conclusively that the Presbyterian Church, neither in its standards nor in its practice, gives the least plausible ground for this *argumentum ad invidiam.* To repeat what was said upon this point would be to repeat the whole letter. The sum of the argument was briefly this:—that while—in common with the Churches upon the continent of Europe, the various families of the Presbyterian Church in this country, the Congregational Churches of New England, the Methodist and Baptist and other Churches of Christ—we maintain the necessity of a ministry, and an Apostolical ministry, divinely derived *from* Christ, in some way, *through* the Apostles; we do not maintain that such a ministry, in order to authenticate its title, must, of necessity, be derived through an unbroken succession of *individuals.*

Believing that I had said enough upon this point to satisfy any reasonable mind that there is nothing inconsistent with the principles of my own communion in the argument which I submitted to you as long ago as the 16th of January, I awaited your answer. But what is that answer? Neither more nor less than another evasion of the real question. Instead of a manly grappling with the true issue, your last communication is entirely occupied in a repetition of the process to which your preceding letter was devoted.

Now I ask, and many a reader has asked, whether this does not seem like trifling with the subject, and whether also, it does not evidence an unwillingness on your part to approach the real merits of the question. You are quite mistaken, if you have supposed that I am to be drawn aside by an expedient so often adopted in controversy, but one which, in this case, is so palpable that nobody can mistake its design. It is enough to say, that upon a proper occasion, I will hold myself ready to prove that all the quotations made from our standards, (one of which in particular is sadly misunderstood, besides being imperfectly given,) present not a single idea that is inconsistent with the perfect catholicity which I claim for them. And farther, as respects the *facts* to which I have appealed, I am fully prepared to show how entirely you have misapprehended and misstated the actual relations that subsist between us and the various bodies of Christians, and especially between the two branches of the Presbyterian family, one of which you represent as "excommunicating" the other. It is quite enough to assure the reader that neither of these bodies so understands the matter, and that at the present moment their amicable relations illustrate the important truth, that there may be *separation without schism,* just as the present distracted state of your own denomination illustrates the opposite truth, that there may be *schism without separation.*

All these points, I say, are capable of the most satisfactory adjustment, but this is not the place for it. For, to what purpose, unless it be to entangle the question before us with irrelevant matters, weary the patience of the reader, and *avert the dreadful issue,*—is all this hunting through the Presbyterian formularies? What even if you can prove, with the clearness of demonstration, that these formularies teach doctrines in regard to the ministry and sacrament, which are the same or akin to those you teach? What if you can convict me and all the Presbyterian body of the most palpable inconsistency with the principles of our own standards? I beg leave to ask whether this would refute in any wise the truth of the position I have taken in my fifth letter. I have said already that in this discussion I stand upon ground common to all who acknowledge a ministry and ordinances. The question as to which of the forms of this ministry is most accordant with scripture teaching, and best fitted to secure the purity, efficiency, freedom and happiness of the Christian Church, is, in its place, an interesting question; but I repeat it is not the question before us. The question which is before us is, whether *any one* of the various forms of constituting the Church of Christ is essential to the very existence of that Church. To this question I again invite your attention, with the hope that you will see that my consistency or inconsistency has really nothing whatever to do with its settlement. As to the meaning of my own standards, I have no doubt that our readers will at once appreciate the justice of my claim to be considered as sound an interpreter of them as you can possibly be. Besides which, did I need any farther argument to demonstrate that they do not take the arrogant ground of unchurching you or others who do not receive them, I find that argument in the acknowledged, the notorious fact that our practice is just what I described it, in my last letter. It is universally known that we do most cheerfully and in the emphatic language of *facts,* acknowledge the ministry and ordinances of other Christian Churches. I ask whether our *practice* be not the best exponent of our *principles,* and whether that practice is not conclusive that, (to use the language of our standards,) "we embrace in the spirit of charity those Christians who differ from us in opinion or in practice," upon the subject of the precise forms of Church order.

I might go though the whole series of your quotations, and show conclusively that they teach no more than is believed and admitted by all the denominations of Christians who believe at all in the propriety and necessity of the ministry and ordinances of the Gospel. In this respect the denominations I have named stand upon common ground. They hold a ministry, an Apostolical ministry, and a divinely-appointed ministry. But the fact of its being Apostolical and divinely-appointed is not, as I have already shown, made to depend upon the fact that it has come down to them in a regular, unbroken series of individuals, but upon the fact that it is substantially conformed to Apostolic practice, and that it is imbued with the Apostolic spirit. The call to it consists primarily, in the possession of a sincere desire to advance the cause of evangelic truth and righteousness; secondly, in the possession of the requisite intellectual gifts and qualifications for this purpose; and thirdly, in the voice of the people inviting the individual to exercise those qualifications in their behalf. *Ordination* is the public recognition of such an individual as the possessor of such a call, and does not invest him with any sacramental and mysterious virtues which he did not before possess. Every denomination, for the simple purpose of securing order, and preventing the intrusion among them of persons who give no proof of possessing such a call as the one just described, has made its own arrangements, as it has an undoubted right to do, provided its rules be in substantial and designed conformity with what they believe to be the principles and spirit of the Gospel. This is, in their sense of the words, *lawful ordination,* concerning which you say so much. If the reader of these letters wishes to see the subject fully and ably treated, I beg leave to recommend to his perusal the work of the present incumbent of the Archiepiscopal see of Dublin, Dr. Whately, entitled "The Kingdom of Christ."

Enough now to repeat, that a succession of *individuals,* beginning with the Apostles and descending to the present times, does not, of itself, (as you affirm and as you are bound to prove,) make any set of functionaries an Apostolical or divinely appointed ministry, for reasons I gave in my last, and to which you have not replied. Let us imagine the possibility that at the period when the Reformation shook the throne of the great spiritual despotism which had so long and wickedly usurped the holy name of the Catholic Church, not one of the prelates or priests of that vast incorporation of anti-Christian errors had come out of its bosom. Instead of a number of ordained *priests,* such as Luther, let us suppose some noble-hearted layman had first lighted the flame of reform, and had gathered multitudes of Christians around the re-instated Word of God, would it not have been the right and duty of those believers to organize themselves as a Church of Jesus Christ, and to appoint and invest ministers to discharge ministerial duties for them? To deny this would be to say that there is no remedy against essential error. You may reply that this is another extreme case, and that it should not be considered as establishing a *rule;* but it certainly establishes a principle, and that principle is the very one in debate, viz: that there may be, without a succession of individuals, a true, evangelic, divinely appointed and lawfully ordained ministry of the Gospel. But I must refer the reader again to my last letter, as containing my views upon this point more at large, reserving farther and even more impressive considerations for the time when, abandoning all hope of farther evading the real issue, you shall have given your answer to my first Scripture argument.

Let me then state the true issue, once more. You have asserted—not merely that a ministry, and a divinely appointed ministry, is essential to the Church, but that it must be a *prelatical* ministry; so that without *prelacy* there is no Church, and of course (as I have shown and as your writers affirm,) no covenanted spiritual mercies and no warranted hope of Heaven. On the contrary I have denied that any one particular way of selecting and designating the persons who are to fill the office *is essential* to the existence of the Church. This is my *first* answer to the unchurching dogma. I pray you then come to this point, without any farther attempt to show that you understand Presbyterianism better than I do myself. Come to it boldly, and prove, if you can, that it comports with the spirituality of the Gospel to exalt, as you do, a matter of external order into an essential. Come to it, and explain why, if prelacy be a *vital* element in the Church of God, there has not been a uniformly divine and practical testimony given to it exclusively; so that none should be left in doubt that the blessing of God rested upon your ministrations only. Come to the point, and show (for you are bound to do so) that prelacy has invariably proved itself to be the only channel of spiritual benefits to mankind; that it alone has preserved the truth, and preached the truth, and exemplified the truth in the lives of its adherents; that it has promoted the peace and unity and purity of Christendom, so infinitely beyond any other system from which it has been discarded as to demonstrate, not only that it is right, but essential. In a word, come to the point, and prove that, like Gideon's fleece, the dews of the grace of Heaven have fallen only upon prelatical Rome, prelatical Austria, prelatical Russia, prelatical England and America, while the rest of Christendom is perishing in drought.

Prove these things, and your claims are established. We will then no longer question the modesty of your monopoly of the name and rights of the Christian Church. You may then call your comparatively contracted denomination THE CHURCH, and yourself, *par excellence,* CHURCHMEN. Nay, a prelate may propose (as I understand one has actually done,) to drop the words "*Protestant Episcopal*" from your style and title, and you may publish a list of your prelates in the "Dioceses of THE CHURCH OF THE UNITED STATES."* In a word, prove that "there can be no Church without a prelate," and I pledge myself that we will one and all bring—what one of your number has called—our *forged commissions,* and lay them at your feet.

But until then be assured that your claims will be none the more readily conceded because they are loudly asserted; on the contrary, every open assault, like that which originated this discussion, will be met with promptness and repelled. If your hands are found to be against every man, do not wonder that every man's hand will be against you. Self-respect, and the desire to maintain an unimpeached character as the basis of our usefulness, enjoin the duty of self-defence.

Respectfully, your obed't servant,
GEORGE POTTS.

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* See the Church Almanac for 1844, published by the Episcopal Tract Society, President, Right Rev. B. U. Onderdonk.

From the Banner of the Cross.

MR. RUBRIC AND MR. NERVOUS, MEETING.

Mr. Rubric.—Good morning, Mr. Nervous; I trust I see you well to-day.

Mr. Nervous.—Thank you—thank you, Mr. Rubric; pretty well, pretty well, I'm obliged to you: that is to say, as well as can be expected, in these sad times;—these distressing times, Mr. Rubric, for our Zion.

Rubric.—How so, my good friend; if by "our Zion," you mean, what I should beg leave to rather entitle, the Church, I consider her present aspect as decidedly encouraging, and prosperous; and such as should call for abundant thanksgiving, to Him who has promised to be with her "always; even unto the end of the world."

Nervous.—But, Mr. Rubric, consider, I pray you, this horrible infection of "Puseyism;" the dangerous influence of the perverted talents of Dr. Newman, and the other "Tractarians;" think of that lamentable affair of the ordination of that young Mr.—Mr. Trent, I suppose I may very justly call him; which last matter, I have no doubt, will produce a division of the Church in New York; ah, Mr. Rubric, there is no knowing how many of our people you and I may yet live to see enrolled as the followers of apostate Rome. This is the fruit of your "High Church principles," Mr. Rubric. As for myself, I really never could understand, as I have often said before, both to you and to others,—I never could divine, how you, my valued friend, Rubric, can uphold "High Church-ism."

Rubric.—Why truly, Mr. Nervous, you and I never have agreed, and I fear, never shall, agree about these matters entirely; but I must say, that I consider you to be very needlessly alarmed, and I will tell you why, in a few words; premising, by entering a stay of judgment, against your condemnation of "High Church" principles, in consequence of the "fruits" which you are pleased to ascribe to them.

Now, in the first place, I have asserted that the Church is in a prosperous condition; and for proof that she is, indeed, eminently so, I ask you to take a moment's glance at her increase at home (in England and this country) and abroad. In England, perhaps, more church edifices have been erected during the last seven years, than in any previous thirty, since the glorious Reformation. Look at the vast sums, contributed for the purpose of systematic Church education. Look, too, at her care for the heathen and her children resident in distant lands. Remember that glorious scene in Westminster Abbey, when five bishops were consecrated, for foreign service and superintendance, and, in this country, you are aware that the Church is flourishing, on every side. The unfortunate affair in New York, to which you refer, will, doubtless, result in increased peace and harmony;—besides you are aware that young Mr. Trent as you style him, has drawn up a confession of his faith; which is as diametrically opposite to the heretical, novel, and absurd, dogmas of Trent, as can be desired by the most zealous Catholic.

As to the matter of the ordination, it is not necessary that any thing should be said; at least, by you or I. The thing is already done; so that is settled. With regard to "Puseyism," pray what have you or I to do with "Puseyism?"

The Church is our standard; (of course, always subordinate to Holy Scripture;) and methinks, it should be a matter of small consequence to us what opinions a private individual divine may, or may not, entertain. I beg you to understand, that High Churchmen (as you call us), are not at all concerned, to endorse, prove, or vouch for, the orthodoxy of Drs. Pusey, Newman, or their disciples. High Church principles got along very well when Dr. Pusey was ranked as a Low Churchman, and we do not require his aid now. If they agree with the Church, well;—they prove their wisdom;—if they exalt a heretical and corrupt branch of the Church, at the expense of the mother that has begotten them, they prove neither wisdom, critical acumen, or sound ecclesiastical judgment. If we want the *opinion of individuals,* my friend, do not travel to Oxford, after Dr. Pusey; you can "find a greater" in the midst of us, in fifteen minutes walk, in the person of our own ecclesiastical superior, the good Bishop. Discard the phrase, I pray you:—"What's Hecuba to us, or we to Hecuba?" say no more of Puseyism, we want no *sects in the one holy Catholic Church.* As to "our people's going to Rome," that may take place, Mr. Nervous, about the same time that you and I sit down with *infinite gout,* to a dinner of unsound viands in preference to the choice of the markets.

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St. Albans, Vt., November 28, 1843.

Sir,—We feel it a privilege as well as a duty we owe you, that we award our testimony of very decided approbation and praise in favor of the Organ just built and erected by yourself in our Church edifice; presented to the church by the very generous and estimable lady of our worthy Rector, Mrs. Ann D. Hoit.

And we can assure you, dear sir, that in this, we have expressed the universal opinion of all who have listened to its most delightful and thrilling tones. The beauty of design, proportions, and style of finish, its full, rich, sweet and melodious tones, we are sure cannot be excelled in one of its size and variety.

Very respectfully,
Gardiner G. Smith, } Wardens and Vestry
S. P. Eastman, } of the Parish of Union
H. B. Sowles, } Church, St. Albans.
Bildad Paull,
To Mr. George Gardine, Organ Builder, New York.

The above Instrument is in a Black Walnut Case, of Gothic design—has two rows of Manuals, 14 stops, and Pedal Bass to CCC.

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